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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, APRIL 20, 1844. VOL. XXIII.—NO. 16.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XX.

MODERN CHILIAISM.

The doctrine of *the thousand year's reign of Christ personally upon earth*, to commence with his *return-advent*, announced in Acts I: 11; and which, it was expected, would *speedily* take place, was confidently entertained by Christians in the times of the apostles, and continued to be the faith of the church, several centuries afterward. It was the language of the Apostles; 'The Lord is at hand;' 'Behold, the Judge standeth at the door;' 'He that shall come, will come and will not tarry;' 'The night is far spent, the day is at hand.' And when the son of Man should come it would be 'in the clouds of heaven, with power and great glory;' all the angels of God attending Him. The righteous dead would then be raised, the living changed from mortal to immortal; the wicked destroyed, and the earth purified with fire. Christ and the saints would then take possession of the earth and reign over it *a thousand years*. This was the fifth monarchy, and should immediately succeed the fourth, the Roman. But the faith of the early Christians waited long for the realization of its object. Rome did not fall and give place to the reign of God's Messiah. At length Rome embraced the religion of the cross and the antagonism between Jesus and Cæsar seemed to have ceased. The doctrine of *Chiliaism* then gradually died out. A different construction was put upon Christian prophecy. It was spiritualized. At length a *spiritual millenium* took the place of the former Chiliaism, which had been local, organic, physical. But though the millennium was spiritual, yet *the judgment* and *the resurrection* were not. These continued to be literal, physical. But *when* will the time be? Why, a day must be the exponent of a year. This chronology—though wholly a gratuitous assumption, unsustained by even a single pertinent example, and contradictory to manifest usages and facts—was accepted and has become matter of popular belief. The difference between modern Millenarianism and ancient Chiliaism consists, primarily, in their relation to *the end* of the world. The modern millennium is to precede—the ancient Chiliaism was to succeed it. The Millenarians calculate that the 1260 days—which they interpret to be years—will bring us to the very borders of the millennium. The revivers of Chiliaism say they will bring us to the end of the world. This is the doctrine of Mr. William Miller. And to the belief of this doctrine he has converted thousands, myriads in New England, and in other places. His apostles have gone forth and preached with all the assurance and zeal of inspiration. And the people have swallowed their words. The dense gatherings, the innumerable multitudes, the vast assemblies, that come to hear, have equalled those of the days of Whitfield and Wesley. Mr. Miller has become the 'sign of the times.' And the question is, how has he done it? Effects have their causes, and causes must be adequate to the production of their effects. The real fact of the case is, that Mr. Miller has rather *taken* the current than *created* it. The elements had been worked out, the materials had been prepared by previous hands. It was matter of popular belief that Scripture prophecy was *particular*, and strictly chronological; that it was the prospective history of the world; that the millenium of righteousness and peace was drawing near; that the Apocalyptic beast was now dying; and that the reign of the Son of Man would commence at the fall of anti-Christ. There was wanted but a little of circumstantial change and bold adventure, to produce an alarm: but a spark, to kindle a conflagration. And it made little difference whether it was done 'advisedly' or by blunder. The question being put; which shall be first, the end of the world, or the millennium? Mr. Miller answered; the end of the world. And this, evidently, was the opinion of the apostles. All believed that Christ's return-advent would be at *the end* of the world.—And this belief was a great facility to Mr. Miller. Christ would be exalted to the throne as soon as *anti*-Christ should be cast down from it. And this was to be—according to the popular belief—at the end, or near the end, of 1260 years from the time of the commencement of the papacy. And though no one can tell the hour or the day or the year when the pope became the man of sin, yet it is easy to conjecture; and, also, to fortify this conjecture with many plausible assumptions. And the passage from conjecture to self-absolute certainty is downward and slippery. Beginning with the one it is easy to end with the other. We may know when the world will end by knowing when the pope's 'time is out.' And in half enlightened minds there is a morbid 'penchant' to certified both of the future and the unseen.

But *what* and *where* is the mistake? The fundamental one, undoubtedly, is this: the assumptions that the prophecy of the New Testament is *chronological* and *particular*: that it is *prospective history*: that the times and the seasons *may be* forestalled. The real fact, however, is evidently different. 'It is not for you to know the times and the seasons' respecting the restitution of all things.' They are kept with the Father; and with Him only. They are unknown to all men, to angels, even to the Son Himself. Yet speculative Christians of all ages have thought to know them. They have thought themselves possessed of the means of fore-knowledge: that the kingdom of heaven *did* 'come by observation'—by visible phenomena; by the data of calculus. Yet all these means have availed them nothing. None of the great events of Christian history have ever been anticipated: the conversion of the Roman empire; its subsequent overthrow by the barbarous nations of the North: the rise of Mahomedanism; the culmination of the Ottoman 'crescent;' the fall of the Greek kingdom of Constantinople; the Protestant Reformation, and the Revolution in France. Not a single item of the Apocalyptic diagesis has proved to be available for this purpose. And yet it is still assumed that men *may* foreknow, and that it is important that they *should*. Prof. Bush earnestly contends that a day *must* be the exponent of a year because, unless this be the fact, we have no means of foreknowing when Popery and Mahomedanism will end, and the millennium begin. Well, be it so. It is of no more importance to us to be certified, aforehand, of the 'whenabouts' of these things than it was for the Christians of former days to have been pre-instructed of the conversion of Constantine; of the Arian controversy; of the dissolution of the Roman State; of the advent of Mahomet; of the conquests of the Saracens; of the aggrandisement of the Turk; of the fall of Constantinople; and of the invention of typographical printing. Christians have, hitherto, derived no advantage from fore-knowledge, obtained by prophecy. Nor have they any need of it. No more need of knowing before hand the time of the extinction of the Papacy and of Moslemism, than in thus knowing the length of our own lives and the day of our death. To know when we shall die is no matter of desirable knowledge, nor would it serve us any important purpose. All useful knowledge consists in understanding *the principles* of Divine Providence, and the results which come from them. All else is no better than empirical speculation. The hankering for it is a moral disease and needs the application of a sanative remedy. The next fundamental error of our Millenarians and Chiliaists has already been adverted to, and consists in accounting *a day* to be *a year*. The construction is altogether arbitrary, and possesses not the support of a single Scriptural example. 'For a time and times and a half time;' just one half of 'seven times.' And how long was the term of 'seven times' during which Nebuchudnezzar was to graze with oxen and horses? And these two cases are the only Scriptural instances in which the terms occur. If, in one of them *the year-day* meaning is the time,—then, doubtless, in the other also. If three times and a half be 1260 years; then, of course, seven times are 2520 years; and the old king of Babylon is yet feeding upon grass in the valley of the Euphrates.

The revival of Chiliaism is one of the phenomena of the first half of the 19th century. It came up through the agency of Mr. William Miller, late of Vermont. Mr. M. while between twenty and thirty years old, was skeptical on the subject of religion. He did not believe the Bible because, as he said, he could not understand it; and he would not profess to believe what he could not understand. When thirty four or thirty five years old, about 1815 or 1816 a religious movement passed over his mind and issued in his hopeful conversion. He immediately applied himself devoutly to the study of the Holy Scriptures. He read them day and night. He would now understand the whole volume. The prophetical parts were the most obscure. He then drew upon commentators. These told him about the domination of the papal beast and the millennium. The beast was to reign 1260 days; each day to be accounted a year. This opened the vista before him. The millennium must be near at hand. He would trace the avenue through, and find out the chronological stages. A day means a year; and 2300 days mean 2300 years. And when do they begin? Why; 'from the going forth of the decree to restore and build Jerusalem.' And 1335 days mean that number of years. 'Then cometh the end.' The 2300 and 1335 year-days will terminate simultaneously. Because both periods reach to the commencement of the millennium. But when did the 1335 year-days begin? They began A. D. 508, because the Emperor Justinian then complimented the Bishop of Rome with the title of *primate*. The 1260 year-days ended 1798, for in that year Napoleon made the pope prisoner, and sent him into France where he soon died. The 1335 year-days reach 45 years farther, and will terminate in 1843. Then will arrive the consummation. The kingdom of this world will become the empire of Christ, and his saints will reign with him on the earth.

But the millennium of Protestant commentators did not, in Mr. Miller's view fulfil the Scriptural conditions of the return-advent of the Son of Man. It did not bring him back *personally* to the earth; nor was it ushered in with the blast of Gabriel's trumpet; with the resurrection of the just; with the conflagration of the earth. He, therefore, repudiated modern Millenianism, and adopted primitive Chiliaism. And his Scripture-proofs *for* the latter and *against* the former, cannot easily be answered by those who abet the principle of particular interpretation. Mr. M. seems to have got a glimpse at 1843 as early as 1820; but had not digested his views into a form fitted for publication until some ten or twelve years later. He commenced with lectures, and soon proceeded to the composition of books. He has lectured in all the Northern States, and was lately in the city of Washington, and now in Cincinnati. His books have been read by millions, and his professed disciples would compose an army as large as that which surrounded the 'Lamb standing on mount Zion with 144,000, all of them sealed in their foreheads.' And what have been the attendants and the results of Mr. M.'s 'midnight cry!' There have been some religious excitements; many cases of mental insanity; and not a very few cases of suicide and death. It will, probably, be the means of lengthening the cords and widening the borders of skepticism in regard to the Bible. The Millerites have often said, 'if our calculations are not correct, the Bible is not true.' It is not impossible that Mr. M. himself will find himself back again on the same infidel ground which he quitted less than thirty years ago.

The great lesson to be learned from the thing is this; 'let the prophecies alone.' No man ever became wiser or better by the study of them. They have hallucinated thousands, but have enlightened none. They were not written for us in these ends of the earth. They have essentially had their accomplishment. No man can make more of them than Mr. Miller has done. Prof. Bush possesses more learning, but not more ingenuity, courage or efficiency. He can probably do no more, either of good or evil, than Miller has done. No interpreter of Scripture-prophecy has perhaps, ever acquitted himself, on the whole, better than Mr. M. Rev. G. S Faber did not; nor Mr. Cunningham, nor Joseph Wolf, nor the learned Benge, nor Ethan Smith. We might extend the list back to Robert Flemming, Joseph Mede and John Knox. What prophetical event of truth have they all established? Not one. And what such truth, either of the past or future, can Prof. B. establish? Is there a new gift of the interpretation of prophecy yet to be given? The commentators, who would be prophets, have always entertained this impression; and it has always deceived them. Mr. M. has worked on the same materials and with the same utensils as his predecessors. His failure is not due more to his incompetence than to his misfortune; his materials have been unsound; he took them from those who preceded him; and leaves them for those who shall come after. No man can build a strong house out of rotten timbers, or frame a scheme of truth from false principles. *That a day, in prophecy, designates a year*, is obviously a falsehood, for otherwise Nebuchadnezzar is yet alive.—*That the Apocalyptic beast typifies the Church of Rome* is another equally obvious mistake: for this beast is the same as Daniel's fourth, which was the emblem of *the State*, not of the *Church* of Rome. And the Roman State was demolished more than a thousand years ago.—That the prophecy of the Apocalypse is properly chronological, may be accounted a third mistake. The numerical terms employed in it, are either round, popular numbers, or the even parts of such numbers. Seven is a very popular number. Half of seven is three and a half. Three years, or times, and a half, changed into the terms of a lower denomination, are forty two months, 1260 days. This appears to be the history of the number. Twelve, with the Jews, was a popular number. Double this number and it gives twenty four; the number of elders about the throne. Square it, and we have 144, the number of '*the* sealed,' who stood with the Lamb on mount Sion. Popular numbers, in descriptive discourse, are used in a loose sense; a definite for an indefinite. No kind of composition in the world is less definite, and more free, than that of poetical prediction. 'The poet's license' is proverbial; and in the prophetical department, it takes its greatest liberty.

S. F.

Amesbury, March 17.

For the Register.

'BEING JUSTIFIED BY FAITH.'

The subject of justification has been so frequently, and also recently discussed in the 'Christian Register,' that it may seem to be superfluous to resume it. I will, however, ask liberty to give a narrative of a discussion which took place some ten or fifteen years ago. It was in the H—— ministerial association. A member read a short dissertation on the dogma of 'imputation,' in which he repudiated the doctrine. But few remarks were made in the paper which had been read; but an intimation was given that something would be written on the other side. At a subsequent meeting, Rev. Dr. C., the leading man in the association, came forward with a lengthy and elaborate sermon, devoted to the support of the old Genevan doctrine of justification through the imputed righteousness of Christ. The member who had read an essay at a previous meeting was then called upon to respond. He, at first, declined, but being urged by the moderator, he said that, with liberty, he would propose a few questions. I will ask if I correctly understand Dr. C. to maintain the doctrine that the believer is justified by the righteousness of Christ? Yes. Is this equivalent to being justified *by his faith*? If his faith justify him, that is one thing; but if it be the righteousness of Christ that justifies him, is not that another thing? How can a man at the same time, be justified by the righteousness of Christ, and also by his faith? Answer: The righteousness of Christ is the meritorious cause; but the believer's faith is the instrument by the medium of which the righteousness of Christ is accounted to him. He is justified by his faith only in a secondary sense. Question: Can you produce any text of Scripture that authorizes this construction? Yes; believers are declared to be justified *by grace*; therefore, they are not justified, in any proper sense, *by their faith*. Question: Are believers justified by grace in any other than a constructive sense? For if they are justified, either by their faith or by the righteousness of Christ, can they be justified by grace in any other than a constructive sense? Answer: They are justified without regard to any righteous thing in them; consequently, their justification is by grace. Question: Is not their faith a righteous thing? Can an unholy belief be the instrument of their justification? No: their faith must be a holy faith; and yet it is not the holiness of their faith that justifies them. Question: If the holiness of a believer's faith be a nindispensable condition of his justification, must it not, of course, be a ground of it? How can a qualification be indispensably requisite to acceptance, and yet be no ground, reason, or cause of his being accepted? Answer: A perfect righteousness is absolutely needful in order to be accepted of God. The divine law requires it; God demands it; and he will accept of nothing less; but the believer, in and of, himself, does not possess it. Question: Will you give me the passage of Scripture which authorises you to say that God will pardon and accept of no man except him who possesses a perfect, indefectible righteousness? Yes; 'cursed is he who continueth not in all things written in the law to do them.' Question: Does that foreclose the door to available repentance? Yes; except through a mediator; 'a God who pays the debt.' Question: Will you give the passages of Scripture which contain this doctrine? Answer: There may be no express passages, yet by construction from various texts, we can obtain it. We are said to be justified *by the blood* of Christ and *by the death* of Christ. Question: Do you then admit that these passages are to be understood constructively? I also understand them constructively. The blood of Christ and the death of Christ have an important agency in bringing a man into a believing, penitent and holy state of heart; but it is only by his own personal attributes that he becomes a righteous man. God never accounts a man righteous, unless he is really such. Abraham believed in God and it was accounted unto him for righteousness. To be justified implies something more than being *accounted* just; it implies *being* just or righteous. Abraham's faith rendered him holy, obedient, faithful. It was accounted to him for righteousness. And such it was in all those elders and worthies celebrated in the 11th chapter of the epistle to the Hebrews. It was an effective principle of piety and obedience. Thus it made them righteous. A man, evidently, is justified by faith in the primary and proper sense of the expression, in the same sense that a man is enlightened by his knowledge; humbled by his penitent convictions; sanctified by his holiness; converted by his reformation. When you say that a man is justified by faith, you do not employ the words either in their literal or Scriptural sense. You give them a constructive and an arbitrary import. You, however, sanction the principle of interpreting some texts of Scripture constructively, in a secondary sense. This is a legitimate principle. But it should never be employed to obtain a meaning which contradicts reason, conscience and Scripture. When you say that a believer is justified, literally, by the righteousness of Christ, you assert a doctrine unrecognised in the Bible. The apostle Paul knew it not. The righteousness by which he was justified, was the 'righteousness of God by faith;' not the righteousness of Christ, but that 'of the faith of Christ;' the righteousness which consisted in believing and obeying the Gospel of Christ. This faith made him a Christian, a righteous and holy man. The righteousness of Christ rendered him righteous in no other sense than the wisdom of Christ rendered him wise; 'who, of God, is made to us wisdom, righteousness, sanctification and redemption.' When you say that a perfect righteousness is necessary to a man's justification and construe the text, Deut. xxvii. 26. to this purpose, you contradict a hundred passages of plain and literal Scripture, which declare that the repentant, the meek, the upright, the humble and the pure in heart, shall be forgiven, accepted and saved. While the Scriptures teach that all have sinned, they also teach that there are those who shall be justified. 'When I say to the wicked, thou shalt surely die; if he turn from his sin and do that which is lawful and right, walking in the statutes of life without committing iniquity, he shall not die; none of his sins shall be mentioned unto him; he shall surely live.' Read the benediction in the fifth chapter of the Gospel by Matthew; is it there implied that a perfect righteousness in a man is indispensable to his justification? Certainly, the very contrary is implied. As also in the following; if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. When you speak of the sin of one man as being imputed to all other men; and of the righteousness of one man being imputed to many other men, you allege a doctrine totally at variance with the plain letter, and obvious spirit, of the Holy Bible. It is there written; 'As a man soweth so shall he also reap.' 'Every man shall receive his own reward according to his own labor.' 'The righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him. The righteous shall live by his righteousness, and the wicked shall perish by his iniquity.'

S. F.

SHORT SERMON. NO. VII.

Blessed are they that mourn.—Mat. v: 4.

It was predicted of Christ that he should *comfort all that mourn*. How well has he fulfilled that prediction, by the revelation of his gospel! Not that there is less mourning, but more comfort. Doubtless there is much more real mourning under the gospel, than there was under Judaism or Idolatry. The more highly friends esteem each other, the more intensely will they grieve when death divides them; the more highly men value a state of christian, pure and happy society, the more they will mourn over the infidelity, wickedness and sufferings of their fellow men. But then, for all such mourners there are higher fountains of consolation opened; and hence, 'blessed are they that mourn.' We divide mourning into three branches.

1. Mourning for the dead. My brethren, I have no respect for those visionary transcendental notions that would make it a pleasure to mourn for the death of the dearest earthly friends; nor for that pretended manliness which deems itself degraded by shedding tears for the departed. Since the great and good have always mourned; since Patriarchs, Prophets and Christ himself, have wept for the dead; and since their grief of heart has been evinced by rent garments, ashes on the head, sackcloth upon the body, and sitting upon the ground with suspended desire for food; I cannot think that mourning for friends is a mere fiction, or a mere childish pageant. No, far from it; real mourning, however expressed, is a death-chill upon the heart, the sorest of earthly griefs. Instance the husband and wife, who, having been reared by Christian parents, and early taught Christian principles and the Christian virtues, were united in their youth by true and mutual love, and by a high sense of duty and obligation to each other, which they have been, ever since, deepening and strengthening by mutual offices of kindness and sympathy, mutual efforts and cares for home and a rising lovely family, and by aiding each other in all the diversified duties of their place and station in the world. Nor is this all; they have been assiduously training each other's minds and hearts for a better world—for heaven. To this end, they have read together, prayed together, and gone to the house of God in company.

One of them is taken—how is the heart bereaved! How are the delights of home changed! What clouds darken all the future! How are the earthly fountains of temporal, social and spiritual comfort, dried up! Here is Christian mourning, such mourning as idolaters never knew; for a friend, such as heathenism never produced! Mourning, without a lisp of repining against God; without the least shade of hopeless despair; without those bitter regrets which flow from the remembrance of not having done all we could to make the departed friend happy. To such a mourner it were poor consolation to be informed that mourning is a condition of human life; and that many others suffer as great or even greater afflictions. But the soul thus stricken and bereaved, is taught by the gospel to go to its Heavenly Father, who can comfort; to that blessed Savior, who can bind up its broken heart; to that faith, that opens the gates of immortality, the bliss of heaven, and the joys of a re-union beyond the grave! Such relief, the world cannot give—the unbeliever could never find! The spirit, weaned from its earthly hopes and pleasures; more than ever attached to its friends; and feeling more than ever the value of religion, the resurrection, and of a future state, bows submissive to its God, and waits his call to join its mate in the higher duties and sublimer pleasures of eternal life! Instance again Christian parents, earnestly and sedulously bringing up a lovely son or daughter, by precept and example, for usefulness in life; to be the ornament of home, the delight of society, a pillar in the church of Christ here below, and a candidate for glory in the heavenly world. They have been delighted with its growth, the ample development of all those excellent qualities of body, mind and heart, which promise a rich reward to all their efforts, and thus make it not only an object of love, but of their increasing complacency and hope. But alas, at that very moment when it was about to take its place of distinction and honor in the world, an arrow from the quiver of death strikes through its heart. How many bright prospects, expectations and hopes, of parent and child, lie shrouded, withering and dead! But what a solace, in the midst of the heart's desolation, springs up from the reflection—we trained up the object of our affections, not only for the earth, but also for heaven; and though we have lost a lovely child, heaven has gained an heir of glory! Here is mourning, unknown to the careless, negligent parent; comfort, he never can taste!

2. Mourning for the calamities of others.—This is a kind of mourning felt principally by the benevolent and sympathetic followers of Him who was touched with the feeling of human infirmities, and who wept at the grave of Lazarus, and at the gates of Jerusalem in view of its approaching calamities. But for all such benevolent tears, 'God has a bottle;' and to all such mourners, the spreading of the gospel and coming of the kingdom, is an everlasting consolation.

3. Mourning for our past errors and sins.—This mourning may be bitter and grievous; yet it leads the soul to the fountain of healing and cleansing, opened in the gospel for the penitent; and thus brings it to the ever flowing rivers of pardon, peace and comfort from God and the Lamb.

Beloved brethren, by faith in Christ and obedience to the gospel, escape the sorrow of the world that worketh death; and so shall your's be only that godly sorrow that worketh repentance unto life; then shall you know and feel how truly 'blessed are they that mourn.'

Country Preacher.

COMMON SCHOOLS AND THE CHRISTIAN WITNESS.

To the Editor of the Courier:

During the months of February and March last, in a paper of this city, entitled the 'Christian Witness and Church Advocate,' a succession of articles appeared, implicating the Board of Education and myself, in the most criminal schemes in relation to our Common School system, and holding up the Massachusetts 'Common School Library' and 'The Common School Journal,' as publications to be discountenanced and avoided. To these articles I thought it my duty to reply. Accordingly, on the 16th ult., I addressed a letter to the editor of the 'Witness,' preferring my claim to be heard through his columns, in order that those who had read the accusations might also read the defence. My letter appeared in the 'Witness' on the 29th; but it was accompanied by comments which seemed to me to be made up of three kinds of error, namely—of fact, principle and reasoning. In these comments, the editor also declared that he was prepared to 'follow my letter, paragraph by paragraph,' and to meet (he thought to refute) its every proposition.' To rectify some of the astounding statements, I immediately wrote the following letter, and caused it to be delivered to the editor of the 'Witness,' on Monday, the 1st inst. As it did not appear on the 5th inst., (the publishing day of the paper,) and as I had not heard from the editor on the subject, I called at the office of the publisher, and was told that I should hear from it during the day,—but I heard nothing. Since that time, my letter has been returned to me by the editor of the 'Witness,' in a note, *dated the 3d inst.*, in which he declines to publish it.

If the subject of this discussion did not involve interests of infinitely greater moment than any thing personal to the editor of the 'Witness' or myself, I would gladly let the matter rest where it now is; but as the prevalence of his views, or of those which I advocate, involves the question of *life* or *death* to our common school system, and as he refuses to allow my second letter, —though strictly confined to a reply to his own comments on my first,—to appear in his paper, I will thank you to publish it in yours.

Truly and faithfully, yours, &c.

Horace Mann.

Boston, April 9, 1844.

To the Editor of the Witness and Advocate:

Dear Sir,—I thank you for publishing my late letter, respecting the Board of Education and myself. It seemed to me but an act of justice; but, on this subject, I am grateful even for justice. You regretted its length, so did I. But when the length of a reply is made necessary, by the number and injuriousness of the accusations, it seems to me that the assailant and not the defendant is the responsible party.

Some of your comments on my letter, seem to require a notice. For reasons similar to those which prevailed before, shall I have a hearing through your columns again?

1. You now protest that, in publishing the article from your correspondent, and in fortifying it subsequently, by remarks of your own, you meant nothing personal to the Board, or to myself. It was the 'system,' now 'in action here,' that you condemned. Very well. If the Board of Education, and the thousands of School Committee men,—yourself among the number—have been, for years, 'laying the axe at the root of Christianity itself,' 'undermining Christianity,' and administering a 'system' whose morality has no higher source than 'Paine' and Volney,' I, for one, am most heartily obliged to you for apprizing them of it. But everyone must perceive that, if the 'system,' which these thousands of our fellow-citizens have been administering, is so destructive to all our highest interests, then your present explanation only transfers the charge from their motives to their capacity. You absolve them from a criminal intent, at the expense of their judgment. By acquitting them of crime, you convict them of imbecility.

2. I did not say, as you have quoted me, 'five Orthodox divines, members of the Board.' I said five clergymen, three of whom are 'Orthodox evangelical,' who, with two Lay members, reported Orthodox, make a majority of Orthodox appointees, on the Board, of five to three.

3. You ask, 'how many' of the Orthodox clergymen, whom I named, 'constituted the first Board;' and, between those, (two in number,) who were original members of the Board, and those, (two also in number,) who have accepted appointments since, you intimate a strong distinction in favor of the latter. But, sir, for my own part, I cannot see, why those, who, when the tree of Christianity is half cut down, when the fabric of Christianity is half undermined, come voluntarily in, to complete the work of overthrow and demolition, are not as guilty as those who struck the first blow.

4. But I come to a more serious matter, and will state the stress of your argument against the views contained in one part of my letter.

You say that my 'great fortress' for defending our schools against sectarianism, 'is the language of the Constitution of Massachusetts, which prohibits the teachings of those things which are calculated to favor the tenets of any particular sect of Christians.' Proceeding upon this hypothesis, you agree, that the prohibition ought to be understood by us, as it was understood by its authors. You would apply the prohibition to the sectarianisms then existing, not to those now existing. Hence you infer that I have drawn an unwarrantable and unfair inference from its language, by affixing a meaning to it which its authors never had—a modern meaning to an ancient clause. In reference to such an interpretation, you say, 'Is it just, (that is, am I just,) to the memory of the dead, to have enlarged the meaning of their statutes, and then to make them responsible for the new guise in which the institutions, to which they apply, are presented.' All this, as every one must see, turns upon the time—the date—of the prohibition against sectarianism; and it implies that I have dealt falsely with the Constitution, by giving a modern sense to an old provision, in order to rob the rising generation of our land of the vital truths of religion,—a purpose alike infamous in its means and in its object. You go further, and after having before used the words, 'ungenerous,' 'cunning,' and 'sinistrous,' you here employ one of the most offensive of phrases, that of 'political jesuit.'

But see, sir, how the removal of a false corner-stone shall bring down this whole structure of fact and imputation upon the head of its fabricator. The prohibition against sectarianism is not, as you have declared, in the constitution. It is in a law. It is in a law comparatively recent. It was *first* enacted in the year 1827.—(See Massachusetts laws, 1826, chapter 1437.) The law, by your principles, must be construed according to the state of things existing at the time of its enactment. So say I. And, seventeen years ago, was not every thing sectarianism which is so now? Which of us, then, has drawn unwarrantable inferences? Have I been 'unjust to the dead,' or you to both living and dead? Do not the same law and the same penalty apply to post-dating as to ante-dating? The words, 'political jesuits,' so offensive to a lover of truth and an honorable man,—to whom do they belong?

But further, the prohibition against sectarianism, *was re-enacted* in 1835 as part of the Revised Statutes. The whole statute law of the Commonwealth was then revised, section by section, clause by clause; and this prohibition passed with the rest, by an almost unanimous vote, in both branches of the Legislature. And, what is to my purpose here, it was approved by that orthodox gentleman, Samuel T. Armstrong, then acting governor of the State,—Governor Davis having been elected a Senator in the Congress of the United States. Not only the acting governor, but I could give you a long list of distinguished Orthodox men, then members of the Legislature, by no one of whom was there a word uttered against this prohibitory clause.

We are now prepared to see, at a glance, *to whom* the following sentence of yours applies,—the significant part of which I have Italicised. 'We have no hesitation in saying, though but an obscure individual in the great mass of citizens, that if the words of the constitution, [the law] be fairly obnoxious to the latitude of interpretation which is given them, *it is not worthy of the Christian people who have made it their fundamental law.*'

As you and your correspondent appeal to the Orthodox, I will leave you and the Orthodox legislators and governor, who voted for and approved this law, to settle this matter between yourselves, I proceed to examine a still more remarkable statement.

5. After referring to me, in these words, 'you can learn what the honorable gentleman regards as unsectarian religion, by recurring to his own description of what he thinks suitable to be taught;' you add, (in another place, though on the same point,) 'we aver that to teach thus is to favor the tenets of a particular sect, and we protest against this stinted type of religion as sectarian.'

My object now is to disprove that this is 'sectarian religion.' This I shall do, not only from its nature, but from your own lips.

In my account of what might be taught in our schools, after citing the words of our constitution I referred to the injunctions and prohibitions of the decalogue; I quoted the heaven-descended passage, 'What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God;' I quoted the passage of which St. James affirms, that *it is* 'pure religion and undefiled before God and the Father;' I referred expressly to *all* the *actions*, respecting which Christ declares it shall be said to those who had performed them, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,' and I also referred to *all* the *omissions*, respecting those who had neglected which, he declares it shall be said, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;' and then, in one comprehensive clause, I included 'every thing else of a kindred character which the Scriptures contain.'

It was in reference to all these, that you uttered that remarkable declaration which no reader of yours can ever forget, 'They are very well so far as they go.' Yes; of this language of prophet, aposile, and the Savior himself, of this language that alternately freezes the blood and makes it glow with almost insupportable joy; that now strikes us dumb with terror, and now opens our mouth with hosannas,—of this language, that falls upon the heart as the thunders of Sinai fell upon the ear; of all the *acts* and *omissions* mentioned in connection with these promisings and threatenings, you say, 'They are very well so far as they go!!' *To this extent*, you are committed. And if you acknowledge this—if all Christians acknowledge this—then I say, it is not 'sectarian.' Sectarianism is that which belongs to a *part*, and not to the *whole*. Far less is it, as you affirm, a 'stinted type' of sectarianism. And here I leave this charge against our system of being 'sectarian,' having clinched its falseness by a blow from your own hand.

One more point, and I will close. You insist that, in our public schools,—established for the whole, and supported by taxes levied upon the whole,—certain scriptural doctrines shall be taught; such as that 'God was in Christ reconciling the world unto himself;' that 'we are by nature children of wrath;' that 'the blood of Jesus Christ cleanseth from all sin, and that 'by grace are we saved through faith.' Very well. The Bible is now read in all our schools, almost without exception; and, in the great majority of cases, it is read by the scholars themselves. These doctrines or declarations, being in the Bible, are they not in the schools also? But perhaps you desire something more for the schools. Perhaps you desire, not only that these passages should be read, but that certain articles of faith, or formularies, more or less in number, embodying these passages in a manner more acceptable to you than as found in the original texts, should be taught with them. Although they may now be taught out of school to any extent that parents and guardians may wish, or will allow; yet you may desire that they should be taught in schools also. Why, then, surely, you must have teachers in the schools, whom you can trust to teach them.

We have as many as five thousand different individuals, in a year, employed to teach our public schools. Can you trust so many to do so important a work, without a previous examination by some committee, synod, presbytery, council, or conclave? Provision, then, must be made for the appointment of an examining body, who will see that none but teachers of the right faith get possession of the schools. Certainly, we have no such body now. Certainly, there is now no law in existence, by which such a body can be formed; and it is equally certain, that, without a law, your wishes cannot be executed in a single town in this commonwealth. Appeal, then, to the Legislature, to establish such a body by law. Grant them full authority, recite their plenary powers in their commissions, and command the judicial and executive officers to enforce their decrees by fine, imprisonment, or otherwise. And when your plan is consummated—when you have the law, and the teachers ready to carry out your purposes—then, will you be so good as to tell me wherein your 'system' will 'differ' from an established religion! If such a 'system' will not be the union of church and state, from which 'our fathers,' as you call them, fled into the wilderness, will you or your correspondent tell me 'where the *essential* line of agreement varies?'

And unless these purposes of yours, in regard to 'sectarian teaching,' can be carried out, you imprecate destruction upon our whole system of popular education, in the following words. 'Then, we say, let the fate of our glorious [?] public school system be sealed, a speedy ruin overwhelm it.'

Your views are now before the public; so are mine. They cannot stand together. The people of Massachusetts will decide them.

Very truly, yours, &c. &c.

Horace Mann.

Boston, March 30, 1844.

REV. DR. NOTT ON THE END OF THE WORLD.

The Convention of the National Institute has been in session for several days in the City of Washington. Valuable and interesting papers have been read by many eminent gentlemen from various parts of the country. In the National Intelligencer we find a brief synopsis of a discourse by Dr. Nott, President of Union College, on the *origin, duration and end of the world*. From the great excitement which had been produced by the visionary speculations and abortive prophecies of Miller on the immediate destruction of the world by fire, the subject selected by Dr. Nott was one calculated to produce great interest in his hearers. Nor were they disappointed. The subject was treated with distinguished ability, learning and eloquence.

He spoke of the temporal nature of all earthly things; traced organization from its origin to things unorganized; and contended that all proved that God their creator, was a self-existent and eternal Being. The Bible declared that God created the heaven and the earth—and Nature responds, God created the heaven and the earth. After all other formations were ended he created man, the most finished specimen of created beings. He glanced at the accounts of the origin of the world by the Chinese, and showed that those accounts had been found to be fictitious, and that their antiquities do not reach beyond the age of Abraham, while the chronology of the Bible stands uncontradicted. Dr. Nott then spoke of the agreement between the Bible and geology. He then spoke of the duration of the earth; alluded to Miller's predictions; quoted passages from the Bible in opposition to Miller's interpretation; contended that the idea that Satan was to reign on earth for six thousand years, while Christ was to reign but one thousand, was unreasonable, and that if a day meant a year, his reign would be three hundred and sixty-five thousand years; but his reign would be eternal, and he supported it by passages from Scripture. He said that the Scriptnre declared that the heavens and earth were to wax old, &c.; but that, though great changes had taken place, nothing yet indicated that it had grown old.

These changes have taken place at long intervals, but man was promised that as long as the sun and moon endured he should dwell here.—That the Book of Nature spoke of an extended duration, which was manifested by the coal formations, and which have been going on for ages to provide for the future wants of man; and that man is, therefore, destined to occupy his present dwelling place for a great length of time. He agreed that it would at last, however, be brought to an end; the Bible declares that the world will have an end, and Nature confirms the truth of this declaration in language not less impressive and awful. How long, he asked, would those internal fires, volcanoes, &c., which have been so alarming and dreadful, but, which were in fact safety valves, be kept open? Should they be closed up, and the crust of the earth rent open, destruction would follow. La Place and others, he said, had described the destruction of a planet, which lasted for six months. What has been may be again, and our sun, moon and stars will be destroyed, but the Bible assures us that our planet will be rebuilt in new splendor and beauty. Dr. Nott then briefly considered a single discrepancy between the Bible and geology, but he thought the difference not real. It related to the time as mentioned by Moses, for the formation of the world, which he examined at some length. He referred to coal formations, and said some geologists had asserted that it would require sixteen thousand years to form a bed of coal of eighty feet in thickness; and yet it has been ascertained, he observed, that a very brief period is employed in providing those vast mineral masses. Geology has proved that rapid changes frequently take place in the laboratory of nature and that effects have been wrought in days and hours formerly that now require ages to produce them. He spoke of the absence of human fossils, and thought that, though they had not been found, it did not follow that they will not be, when the crust of the earth is more fully explored; and believed that further examination in Asia, the cradle of nations, would throw new light on the subject.—He then entered into an examination of the Mosaic account of the creation, and explained the various interpretations which had been given to the six days, which Dr. N. contended were periods of indefinite length. He urged the necessity of connecting faith with science; that it was idle to place the world on the back of a tortoise; that a striking agreement existed between geology and religion, and that geology and revelation moved hand in hand to a certain extent;

that when nature was fully understood, geology would speak truth; that an undevout geologist, like an undevout astronomer, was mad; and that a strong affinity existed between religion and geology. Dr. Nott's conclusion was classical, beautiful and impressive, and afforded great improvement as well as high gratification to all who heard it. [N. Y. Observer.

CHRISTIAN REGISTER.

BOSTON, APRIL 20, 1844.

ROMAN CATHOLICS IN THE UNITED STATES.

At no period since the settlement of this country has any religious denomination had such cause for elation and triumph, as the members of the Roman communion have enjoyed during the last six months. It is not that any converts of note have been added to the Church; on the contrary, we observe that the Church journals allow that they lose here more converts than they make, independently, of course, of their increase by immigration. But there have been great festivals and ceremonies, consecrations, masses, institutions, dedications of Churches and Seminaries, and the Romanists have in some places gained their great point in excluding the Protestant Bible from schools. Seminaries of education, occupying beautiful sites, made very attractive, filled by the most affectionate, devoted and faithful teachers, have been established, and large numbers of the children of Protestant parents resort to them.

We do not think that even the annals of Puritan perseverance and sacrifice in this country, rival the zealous efforts of the earnest and all enduring missionaries of Rome throughout the whole extent of our country. Those of our readers who have perused that most interesting life of Cavelier de la Salle, the discoverer of the Mississippi, lately given to the public by Mr. Sparks, must have turned away at moments from the narrative to think with respect of Fathers Gabriel and Zenobe, his missionary companions, who endured all the deprivations of forest life for the sake of converting the Indians. These are but specimens of a large class of missionaries of the Jesuit or Recollect or other orders, who in many cases were the pioneers, the explorers in our northern, western, and southern regions. They have penetrated everywhere, and have borne all conceivable hardships, never withdrawing their hands from the plough. That such indefatigable labors should be richly rewarded, is but according to the order of Providence. The first settlement of Catholics in this country, was that of a party of about two hundred in Maryland, under Leonard Calvert, a son of Lord Baltimore in 1634. Some years subsequently individuals of that communion were scattered over the Colonies and were obliged to conceal their sentiments or to suffer persecution. The Duke of York ordered all their priests to leave the province of New York before 1600. It is but little more than a century since they first appeared in Pennsylvania. The Jesuits had been the principal agents of the Church in this country until the order was suppressed in 1773. At the time of the Revolutionary War, it is said there were not more than thirty priests in all the colonies. The Romanists in this country from 1673 to 1789 had been under the care of a Vicar of the Romanist Bishop of London; at the latter date, American prelates were appointed, the first of whom, Bishop Carrol of Baltimore was afterwards the first Archbishop. After our Independence was established the tide of immigration and the establishment of Romish institutions commenced, and were advanced by the Irish Rebellion in this century. During the last ten years, the number of priests of Dioceses and Bishops has nearly trebled; that of the communicants has quite trebled. There are now twenty five Bishops, six having been added during the last six months.

The great ceremonial which took place a few weeks since in New York drew many observers and occasioned much comment. As far as robes and genuflexions, smokings, chanting and blessing were concerned, it had attractions for the multitude.

Last month, the Roman Catholic Church in Franklin Street, Boston, was the scene of a similar ceremony, a Grand Pontifical Mass, being celebrated there by three Bishops. It was the first time that number of Prelates were ever gathered in a Church in this city. Bishop Fitzpatrick who has but lately been consecrated coadjutor with Dr. Fenwick of this Diocese, is a native of Boston, aged about thirty five and was educated in Montreal and France. The third Prelate present here was Bishop Tyler, just appointed to the new Diocese of Connecticut. He was a native of New Hampshire and was converted to Popery with some relatives who were Episcopal ministers, when he was fifteen years of age; he is now about forty. We believe that both these new Bishops have for several years been priests assisting Bishop Fenwick in this city, and have been faithful to their work.

'RELIGION IN AMERICA.'

This is what cannot but be to many persons at home and abroad, the captivating title of an octavo volume in which the Rev. Robert Baird, professes to give an account of 'The Origin, Progress, Relation to the State and Present Condition of the Evangelical Churches in the United States, with Notices of the Unevangelical Denominations.' This last clause in the designation of the book, is a fair index to its character and contents. An author who makes such a classification of professed Christians, will of course write a book corresponding to it, and those who are familiar with the technical use of the words *Evangelical* and *Unevangelical* will scarcely need to be informed of what the book contains. The man who begins to write by putting himself into a machine will naturally represent everything in a state of cramp.

Very many persons will take up the book, and, repelled by its title, will lay it down unbought and unread. The author does not show himself to be a man of a bad spirit; his intentions were evidently as good as those of any man can be who has allowed his judgment to be distorted and his kind feelings to be confined by the ligatures of an exclusive sect. If he had used the same candid and just philosophy in describing and explaining the views of the *unevangelical denominations*, which he uses in accounting for the discord and contention in his own Presbyterian body, he would have written a far more valuable book, for we take it that professed Christians may differ essentially about their views with as fair an allowance being made for them, as for Presbyterian ministers who openly and passionately contended in their General Assembly. Of course our remarks thus far imply that the book is of no real value any farther than as it may give names, statistics and some historical facts with a degree of accuracy. The light in which facts are represented may however convert them into falsehoods. What makes every objectionable feature in the book even more objectionable, is that it was written for the purpose of enlightening foreigners, in reference to the doctrines, views, measures and efforts of various religious denominations. Now we take it to be an established fact that no man can give a fair and thoroughly just account of any doctrines or views other than those which he holds himself. For a clergyman, wedded to one sect, and fettered by its standards and creeds, and identified with all its peculiarities, to undertake to describe the conflicting opinions of all professed Christians in this country is a most preposterous work. The 'unevangelical denominations' according to the author, are the Roman Catholics, the Unitarians, the Christians, the Universalists, Swedenborgians, Quakers, Jews, Papists, Shakers, Mormons, Atheists, Deists, Socialists, Fourierists &c. We wonder he did not add, Indians, Lunatics, Idiots, Town Paupers, Neurologists and Magnetizers. The author says that when he was abroad, in compliance with the request of the late Duchess de Broglie, he wrote a small work on the Origin and Progress of Unitarianism in the United States. We have never seen this work, but can very well conceive what is its character from passages in the work before us. His readers would look in vain for any such statement as would acquaint them with the facts known to ourselves. There is a great deal of matter in this work, independently of the exhibition of opinions on the part of the author, which will communicate valuable information abroad, though there is running through the work a mode and spirit of estimating everything, which hardly consists with an enlarged mind. The author devotes many pages to a preliminary view of the history and the religious influences which affected the settlement of each colony; and the religious elements which came in from the different countries of Europe, and found a place for their reproduction in our own territories are classified with all the method employed in arranging the different foreign wines in a cellar. He discusses the question as to whether our Government recognises or can promote religion, and attempts to show that the Government of the United States is proved to be Christian by its acts, that the different States are organised on the basis of Christianity, and that their legislation is in favor of Christianity. The action and influence of the voluntary principle are then described with much spirit, with an array of facts and comparisons, and are followed out into the numerous benevolent, reformatory and missionary associations, the glory of our land. This part of the work is valuable, as it shows 'Religion in America,' not by the darkness of creeds, but in the light of action, verifying the Savior's test of discipleship—'By their fruits ye shall know them.' Indeed the fifty pages which the author devotes to this branch of his subject, are worthy of extended notice and of praise.

The author devotes but a brief space to the unevangelical denominations. Now a foreigner who reads his book ought to be informed of a fact which might surprise him, though it is strictly true, that these unevangelical bodies exercise double the amount of influence in this country, that the evangelical bodies do. Beginning with the most intelligent and passing down through all classes in society to the most enthusiastic, fanatical or uninformed, more active, extensive and effectual influences on society in all its interests go forth from those who are not connected with Orthodox communions, taken as a body, than from those communions. For instance, the author says of the Universalists, 'The only Universalists whose preaching seems to have any moral influence, are the handful of Restorationists—the rest are heard with delight chiefly by the irreligious, the profane, Sabbath breakers, drunkards, and all haters of evangelical religion. Their preaching positively exercises no reforming influence, on the wicked, and what worse can be said of it.' Now suppose we take the author at his word in this outrageous sentence. It is a fact which but few will question, that the very life of Universalism consists in the antagonism to Orthodoxy. Universalism would never have been heard of but for the preaching of Calvinistic doctrines, and the places where Calvinism is most zealously preached are the very places most propitious for the formation of Universalist Societies. We might carry out this comparison between the *evangelical* and the unevangelical denominations, and sum up their influences. Dr. Baird will have contributed his full measure of influence against Orthodoxy, to all those whom he thus partially informs.

BREAKFAST AND FAIR ON MAY MORNING.

We understand that great preparations are making for the pleasant festival which is looked for at Roxbury on the morning of the first day of May. The climate of our neighborhood allows only that part of the old English out door enjoyment of the day, which may be found in the exercise of walking, braced by a moderately balmy breeze sometimes. Should the present fair weather, of which we have already had a few days, continue, the grass will be green, the buds of the trees will be swollen to bursting, the music of the birds will be frequent and clear, and the breath of Spring will cheer the heart and freshen the countenance. The ladies of the Rev. Mr. Putnam's Society in Roxbury, have devised means for adding to the delights of the festival. Aided by the contributions and labors of many individuals in our neighboring societies, they will spare no pains to provide a beautiful repast for the senses and the soul. One of the large buildings belonging to the Painted Floor Cloth Company, and situated on Washington Street, has been engaged for the purpose. It will be decorated with all the attractions of sylvan and garden greens, articles of use and ornament will be exposed for sale, breakfast tables with all that belongs to them will be provided, and addresses will be made by a variety of speakers. The proceeds are to be devoted, under the direction of a Committee, to Missionary purposes. Should the weather be propitious, all who participate in the occasion may look for high and innocent enjoyment, which shall turn to a good account.

Another Breakfast and Fair is proposed at Roxbury on the same morning, under Orthodox management, the proceeds of which are designed to aid in distribution of books and tracts for Orthodox Sunday Schools at the West.—We are informed that those who are interested in this latter Fair have appealed for aid to several members of our denomination, alleging that their desire was to unite the friends of different sects. Some persons thus appealed to, have been induced to give to the Orthodox Fair, and others have done the same under a mistake, not knowing there were to be two at Roxbury on the same day, and supposing they were aiding their own. Of course we have nothing to say against the liberty of the Orthodox to appeal where they may, or the liberty of Unitarians to give to any object which they may please to favor. We wish that our Orthodox brethren may have a most joyous time, profitable in every sense of the word. Only let there be no mistake in this matter, and no excessive importunity. We have said enough, though we might say much more. Let the ladies of the First Church and Society in Roxbury, receive an abundant return for their hard efforts, to provide a Christian entertainment on the old English festival of May Morning.

THE BROADWAY TABENACLE, NEW YORK.

A communication appeared in the New York Evangelist lately, complaining of the uses to which this capacious edifice has recently been applied. It was alleged that this place of holy convocation and missionary interest has passed into other hands from those which once controlled it, and has become a sort of theatre, a place of exhibition for almost all sorts of meetings and purposes—political meetings, Bishop Hughes, Irish Repeal and O'Connell meetings, Odd Fellows', Masonic Anniversaries, Ole Bull's fiddling concerts, Storr's Lectures on the Annihilation of the Wicked, and the Exhibition of Laughing Gas. The communication made it a serious question, whether this gross desecration of the Tabernacle to purposes but little removed from the theatre, had not unfitted it for being any longer a place of meeting for religious benevolent societies, '*especially when a price so exorbitant is charged for the use of it for our Anniversary meetings.*'

To this communication, David Hale, Esq. of New York, makes a long exculpatory reply.—From this it appears that the Tabernacle has a very curious history. It was built under the incumbrance of heavy mortgages, as a kind of cunning combination of religion and speculation. An imperfectly formed Congregational Church had possession of it in 1838, when, owing to its crippling debts, it was about being sold to the Methodists. To prevent this deplorable result, Mr. Hale came to its rescue, and, without being an officer of the Church, he contributed during one year nine hundred dollars to save it. This being insufficient, the Dey street Presbyterian Church came to the rescue, and by the 'painful condition' of a change from Congregationalism to Presbyterianism, money was raised for temporary relief when the mortgages were foreclosed, and Mr. Hale became the owner of it. Since then, the concern, during the week days, seems to have been as free for all applicants who could pay for it, as one of the berths of a steamboat. It has been used for all the purposes which the correspondent of the Evangelist specified. In three years it had yielded a profit of $2,500, beyond all expenses, which, exclusive of the regular Sunday charge for the support of preaching, are $4,000 annually. Mr. Hale seems to have some compunctions of conscience for having allowed Mr. Storrs to preach in it the annihihilation of the wicked. He permitted the Odd Fellows to use it with the belief 'that the public pomposities of such nonsense would be very likely to kill' the institution, and now he means to allow its use whenever and to whomever he pleases.

We have been led to notice this little skirmish, because it is an instance of the way in which religion, as a matter of finance, is too often mingled with the strangest proceedings in New York. Pew speculations and ghostly intrigue, and cunning negotiations are an essential part of much professedly religious effort. Some of the secrets have gone abroad; there are observers of the management. Let those whom it concerns consider it.

THE UNITARIAN SOCIETY AT BROOKLYN, NEW YORK.

The praiseworthy efforts of our brethren in Brooklyn, N. Y., have resulted in the completion of a beautiful and imposing edifice, which is to bear the title of the 'Church of the Savior.' The edifice is to be consecrated to the service and worship of Almighty God on Wednesday, the 24th inst This result has long been waited for with growing interest by the members of that Church and Society. A majority of them were born and educated in New England, and imbibed here that ardent attachment to the sanctuary, to the orderly observance of all sacred usages, and to the oversight of a Christian pastor, which characterises the people of these favored regions. They have spared no expense or labor to secure to themselves the privileges they so highly value. Rev. F. A. Farley has for two or three years been their pastor. The humble wooden edifice in which the Society formerly worshipped during the days of small things was deserted, and public worship was held by them in Lyceum Hall. The desire that their new and splendid temple should be faithfully and thoroughly constructed has delayed their entrance into it. The regular services by which an ordained minister is instituted over a new Society have likewise been deferred. On the day following the Dedication, the Installation of Mr. Farley will take place, and the Society thus honoring all decent and becoming usages will commence a new page in its history. We sincerely hope that its renewal under such auspicious circumstances will be the pledge of its long prosperity of its increasing strength and of its edification.

On the evenings of both days there will be public services in the Church. On Wednesday evening the clerical and lay brethren will meet in Convention, for the purpose of discussing such topics of interest to our Churches, as may arise. On Thursday evening there will be divine service followed by the administration of the Lord's Supper. On these two seasons opportunities will be afforded of giving to the cause of pure Christianity an impetus which may be productive of vast good. A very large council has been summoned, and a still larger Convention is expected. It is one of those occasions from which if they are wisely used we can scarcely hope for too much. Mr. Farley has labored with untiring and devoted interest. His whole heart is given to his work, and the best proof which can be had of the success of his efforts is the answering sympathy of his people. Let there be a multitude assembled from abroad to share with them the joy of their hallowed seasons. A cheerful countenance there will be an encouragement; a word of power and love will insure a blessing. We are to meet not to criticise nor to rebuke; still less to defame any other denomination of Christians, but to unite our prayers and to strengthen our hopes, and to kindle our zeal in a cause which is very dear to us—that of Christian Liberty, Christian Holiness and Christian Love.

MONUMENT TO THE MEMORY OF JOSEPH TUCKERMAN, D. D.

It will be recollected by those who were present, that at the annual meeting of the Fraternity on Fast evening, Rev. Dr. Gannett alluded to the fact, that the remains of Dr. Tuckerman, the apostle to the poor, the father and founder of the ministry at large in this city, reposed at Mount Auburn without a stone to mark the spot. Many felt with him on that evening that this ought not longer to be so. We are gratified to learn that a movement has been made in the right quarter, among those who were most intimately connected with Dr. Tuckerman in his mission of love. We understand that a meeting of the Teachers of the Sunday School and worshippers at the Pitts Street Chapel has been held, and a Committee appointed to act for this purpose. This fact being communicated at the meeting of the Fraternity on Sunday evening, the members passed a resolution appointing a Committee to express to the Committee of the Teachers and the Sunday School and worshippers at the Pitts Street Chapel, their sympathy and approbation of this purpose and to render them such individual assistance as might be in their power. We presume subscriptions for this object will soon be solicited, and we doubt not that many among the poor and the rich will gladly avail themselves of this opportunity to testify their gratitude to devoted Christian philanthropy, their reverence for exalted Christian worth. Dr. Tuckerman has indeed his monument, noble and enduring, in the institution founded through his labors and influence; but it is meet that some simple structure should mark the spot where he is buried.

For the Register.

THE LETTER OF THE ENGLISH UNITARIAN MINISTERS ON SLAVERY.

In consequence of notices in the 'Christian Register' and the 'Christian World,' a meeting of Unitarian Ministers, numbering about fifty, was held in Berry Street Vestry, on Thursday, Feb. 29, 1844, at 12 o'clock, noon, for the purpose of considering whether any, and if any, what reply should be made to the recently received Address from One Hundred and Eighty Five Unitarian Ministers of Great Britain and Ireland, on the subject of Slavery.

Rev. Convers Francis, D. D., of Cambridge was chosen Moderator.

Rev. Samuel May, of Leicester, Secretary.

Rev. Mr. Lothrop, of Boston, presented certain Resolutions for their adoption.

The Address, from the British Unitarian Ministers, was read.

A discussion then arose upon the first resolution, as presented by Mr. Lothrop, which provided that a Reply should be made to the Address just read. In this discussion, Rev. Messrs. Ellis, Lothrop, Stetson, Dr. Parkman, Hodges, Allen of Northboro', Bigelow, Pierpont, Clarke, and Thompson of Salem partook; when an adjournment was had to 3 1-2 o'clock, P. M.

In the afternoon, the Moderator being unavoidably absent, Rev. Joseph Allen, of Northboro', was chosen Moderator, *pro tempore*.

The Secretary read to the meeting a copy of a letter on the subject of Slavery in the United States, and the position of the Unitarian denomination relative thereto, which he had addressed to the Rev. George Armstrong, of Bristol, England, dated Geneva, October 9, 1843.

The debate of the morning was continued by Rev. Messrs. Brooks of Boston, Robbins of Boston, Ellis, Clarke, Parkman of Dover, N. H., Stetson, May of Lexington, Morrison, Hodges and Nightingale.

The following are the Resolutions adopted by the meeting.

1. *Resolved*. That it is expedient that an answer be prepared to the letter recently addressed to the Unitarian clergy of this country, by a portion of the Unitarian clergy of Great Britain upon the subject of Slavery. Adopted with but one dissenting vote.

2. *Resolved*. That a Committee of five persons be appointed to prepare such Reply. Adopted unanimously.

3. *Resolved*. That a Committee of nine persons be now appointed by the Chair to select, and nominate to this meeting, the persons to compose the Committee proposed in the second Resolution.

The Committee of nine, having been appointed, subsequently reported to the meeting a list of names to constitute the Committee of five, which Report was accepted. One of the gentlemen, whose names were reported, having declined serving, another was chosen; and the Committee then stood as follows:

Rev. Andrew P. Peabody, of Portsmouth, N. H.
Rev. Samuel K. Lothrop, of Boston.
" Samuel J. May, of Lexington.
" J. H. Morrison, of New Bedford.
" Geo. E. Ellis, of Charlestown.

Adjourned, to meet in the same place, on the second Thursday of April next, at noon, to hear the Report of the Committee.

An adjourned meeting was accordingly held on Thursday, April 11th. Dr. Francis, Moderator, in the Chair. About the same number as before were present.

Mr. Morrison, from the Committee appointed at the former meeting, reported a letter as a Reply to the Address received from Great Britain and Ireland.

A few amendments to the letter were made, and then, with one dissenting vote, the Report was accepted.

Adjourned to 3 o'clock, P. M.

Met according to adjournment; when a general discussion took place in which Messrs. Stetson, A. D. Jones, Frost, Allen of Northboro', Thompson of Salem, Ellis, Morrison, Brooks of Boston, Lothrop, May of Lexington, Pierpont, J. F. Clarke, and Robbins of Chelsea took part.

The following votes were then passed without dissent.

Voted. That the Report [of the Committee] be adopted, to be sent to our brethren in Great Britain and Ireland as a Reply to their Address, and that it be placed in the hands of a Committee for signatures.

Voted. To appoint a Committee of three, as provided for in the previous vote, to be nominated by the Moderator.

Messrs. Lothrop, of Boston, Stetson of Medford, and Thompson of Salem, were nominated, and accepted by the meeting as their Committee.

Voted. That the same gentlemen be a Committee to obtain what funds may be needed in procuring signatures, and forwarding the reply.

Voted. That the Committee be requested to have a sufficient number of copies of the letter, reported to the meeting, printed; to forward a copy to every Unitarian clergyman in the United States, so far as known, with the request to each that he will return it to the Committee with his name subscribed, if he think proper, as soon as may be convenient; when a reasonable time shall have elapsed, to provide for the engrossing of the letter upon parchment, with the names of the several signers appended; and to forward it to such destination in Great Britain as the Committee may think proper; and to take any other steps which, in their judgment, are needful.

Voted. That the Secretary communicate a brief abstract of the doings of this meeting to such papers as he may think proper.

C. Francis, Moderator.

Samuel May, Secretary.

For the Register.

Messrs. Editors,—Can you inform me whence the Governor of the Commonwealth borrowed the expression—'through the merits of our Lord and Savior Jesus Christ,' which appear in his late Proclamation for the Annual Fast? As the words are included within quotation marks, and one other passage of scriptural origin is designated in the same way, it has occurred to me that our Chief Magistrate may have thought that he was quoting Scripture in ascribing the forgiveness of sins to the 'merits' of Christ; but I am unwilling to impute to him such a want of acquaintance with the language of the Bible. As it could not have been taken from Scripture, I am curious to know what authority is deemed by the Governor sufficient to justify him in compelling many of the clergymen of the Commonwealth to read before their people an expression of doctrine which they utterly reject. ONE.

MISS DIX'S MEMORIAL TO THE HONORABLE THE LEGISLATURE OF THE STATE OF NEW YORK.

It is not till recently that we have had an opportunity of reading this extraordinary document. We call it an extraordinary document, and such it unquestionably is. Here is a lady who, alone and unprotected, save by God and her holy cause, has travelled throughout the length and breadth of the Empire State,—New York—visiting its Hospitals, its State and County Prisons, its Almshouses—searching out the condition and treatment of those most unfortunate and unbefriended, and hitherto neglected and forsaken portions of society, the *insane poor*; and having gathered up a mass of facts, dark and awful enough to move a heart of stone, she presents them to the high Council of the State, asking the members, in the name of God and humanity, to do something to relieve and comfort and bless; something to redeem the name of Christianity from disgrace, and to remove abuses and evils that cry aloud to heaven for redress. On reading some of the details, one is left to wonder if it can possibly be, that such things can exist and are permitted in a land where the Gospel is professed, where Churches and Sabbath schools are established; and to wonder still more, that it should be left to a woman to survey this field of human misery and wretchedness, bring its hidden things to light, and urge them upon the attention of Legislators.

We had marked several passages for insertion, but have room only for the following, the closing paragraph of the memorial.

'Provide asylums which shall meet the whole necessities of your State; give to your sister States an example yet wanting, of complete and sufficient institutions for each of those afflicted classes of the insane, and pause only till degradation and suffering are guarded against, so far as human care and human kindness may prevent the one or diminish the other. It will be said that much already has been done for these poor miserables. I know it, and that is why I expect still larger benefits to reach them. It is *because* men have begun, not only to discover evils but to apply remedies; it is because there is a clearer comprehension upon these subjects, that I appeal to you untroubled by distrust. It has now been learned by experience how much of human suffering may be diminished, how many ills may be obliterated, how much that has been deficient may be supplied, how much that has been wrong may be redressed. No, I will not believe that it is in New York I am to find statesmen and legislators, who will return to their constituents and say to them that their decisions have stayed the sacred cause of humanity, and checked the work of justice and mercy. Am I importunate! Go, look on such scenes as I have witnessed in your State these last three months; you will forget all in zealously devising plans to heal these great distresses. Am I importunate?—Importunity finds justification in acquaintance with the diverse and unfailing resources of this vast State, which open to energetic and vigorous enterprise the way to unprecedented prosperity. Except perverse in the extremest sense, except blinded by the most sullen self-will, except disqualified by the rashest movements, New York cannot but be the Empire State in that wealth which is computed by ample treasures of gold and silver, as well as from its permanent advantages from natural position. It is hardly possible that prosperity should here suffer more than temporary interruption—a mote crossing the disc of your rising sun—a feeble striving upon a little surface, of your deep flowing river—a passing cloud, shutting out for a moment your sky-reaching mountain. Look around you, is it not true what I say? Look abroad, is not that real which I show? And if true, if real, if you are, in the adoption of your State-seal ambitious, without being vain-glorious; if you are great, without conceit; if you are just without speciousness; if your noble motto is not a bitter satire upon your acts, then am I more than justified in the confidence, transcending hope, which inspires me while urging the claims of the most dependent and most miserable portions of the community—Now, amidst the many acts, the various deliberations which consume time in your stately Capitol, consecrate a portion to the highest, most enduring interests—to perpetuating the truest glory of a people aspiring to glory—the truest prosperity of a people eager to be prosperous—the truest good of a people emulous to advance. So shall the Genius of your State reiterate, with exulting voice, your sublime motto—Excelsior! Excelsior!

In the acknowledgement of last week, the amount stated as received from the Auxiliary Association in Washington, D. C., should have been $17,50.

NEW PUBLICATIONS.

The Reply of the Hawes Place Congregational Society at South Boston, to a Pamphlet, entitled, 'An Exposition, &c.—by a Committee of said Society.—Boston, Andrews, Prentiss & Studley, 4 Devonshire street, 1842.

It will be remembered by our readers that we gave some weeks since a brief notice of a pamphlet entitled—'An exposition of facts relating to the administration of the Hawes Charity. By Lemuel Capen, former minister of the Hawes Place Society.' The pamphlet now before us is the reply of the society to the 'Exposition.' We are sorry to find that there are painful differences of statement between the two documents; and we can only hope that the two parties, like the two knights of old, are only looking at different sides of the same shield. The 'Reply' recites portions of the Will of Mr. Hawes, and then aims to show, in opposition to the 'Exposition,' that the charter was *not* made to conform to the terms and conditions of the Will; as these terms and conditions were not known at the time that Mr. Hawes had no personal agency in obtaining the charter, did not suggest to the petitioner any of its provisions, did not know any thing about them till after it was granted, and when experience demonstrated the insufficiency of the charter, evinced his dissatisfaction with it. 'The Reply' maintains that the charter and the will were never made to conform until the Society, (under the authority vested in them by the Revised Statutes,) modified their charter by the adoption of their By-law relating to the admission of members. The 'Reply' maintains that this By-law, so much objected to, is a wise and conservative measure, not only calculated to preserve the peace and harmony of the Society, but essential to the fulfilment of Mr. Hawes' benevolent design; as without this By-law, they might cease to be of the *Congregational* denomination, or a society composed of *stated* and *regular* worshippers; in which case they would forfeit the bequest. The 'Reply' maintains that this By-law is not in opposition to the charter, or is not rendered illegal and void by the charter; and in support of this opinion, it quotes a passage, Sect. 5th, Chap. 20, Revised Statutes, viz: 'Every Parish and Religious Society may make By-laws, prescribing the manner in which persons may become members thereof, provided such By-laws be not repugnant to the laws of the Commonwealth:' that is, says the 'Reply,' not repugnant to the general laws of the Commonwealth—and the charter is not a general law, but a special law passed for a specific purpose, and it has become modified by a general law on the subject, since enacted. In support of this view, the 'Reply' presents the written legal opinions of John Pickering, Esq., dated July 15, 1840, with a note, stating that Mr. P. had within a short time, reaffirmed that opinion.

The 'Reply' then takes up the other topics treated of in the 'Exposition,'—the rejection of applications for admission to the society, the remonstrance of 'the aggrieved' at the time of the settlement of Mr. Shackford,—the question of their (the aggrieved) ever having been a majority—the safety of the fund, the peace and harmony of the society, &c.; but as we did not bring forward these matters in our notice of the 'Exposition,' it is not necessary for us to do it now. The whole gist of the controversy, or difficulty, or difference, (we know not what name to give it) between Mr. Capen and the Hawes Place Society lies in the legality of the By law. If that By-law is legal the society is to be sustained; if they had a right to adopt it and act upon it, all their proceedings so far forth as they appear in the 'Reply,' seem to have been marked by wisdom and prudence, by a general harmony and a Christian spirit. And we trust that this present trouble between them and their late pastor will soon subside, and that under the pastor of their present choice, who we hope is soon to be ordained among them, they will continue harmonious and prosperous, increase in numbers and grow in grace.

The Relative Obligations of Christians to the Heathen. By Rev. G. E. Ellis. Tract No. 199 of the American Unitarian Association.

This tract will be read with interest, as an able and faithful exhibition of the great subjects of which it treats; calm, dispassionate, free from exaggeration, yet breathing an earnest Christian Spirit. It starts with the proposition that the obligation imposed by the last command of the Savior, 'Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost,' extends to all Christians, of all times, and then shows that it is because this command was listened to and obeyed, that we have received the lessons of the Gospel, and enjoy a religion which meets all our wants and fills our hearts with peace and hope. It then compares the circumstances under which this work was commenced and those which are presented in the present stage of its progress, as a means of discerning and determining our position and duty. It then proceeds to illustrate the considerations which should guide us in the discharge of this duty. We subjoin one or two extracts from this portion of the tract. S. K. L.

'The Savior does not command us to evangelize the heathen, by teaching us that if they are not converted their souls will perish. Our motive for Christian effort in their behalf is not that we may save them from eternal torments. We do not believe that such is their doom.—Our faith in that God 'who hath made of one blood, all that dwell on the earth, and hath determined the times before appointed and the bounds of their habitation,' our faith in that God who is the Father of all his children, and who has hidden some tribes behind dreary deserts and impassable mountains, and has confined other tribes to the ocean islands—our faith in God forbids us to believe or to fear that he will condemn those who know not his will because they do it not—our faith in the Christian religion forbids us to fear, and most certainly it forbids us to preach, that the heathen are destined to such a doom. The Judge of all the earth must do right. A man is accepted according to that he hath, and not according to that he hath not.—Our Savior by his parables of the diverserly divided talents, by his precepts of perfect equity, and his revelations of a just and a merciful Sovereign, has saved us from such fears for the heathen, and has forbidden any of his heralds even to whisper such a doom for the sake of obtaining money. The Christian law for earth and heaven, is all equity. They that have not the law, are a law unto themselves. It is the light, the light of truth, enjoyed or denied, which measures human responsibilities. The poor heathen is not doomed forever—away with such mockery; to utter it is either a willing deceit, or a thoughtless blasphemy. Does not the poor heathen suffer enough on earth for his want of the Gospel? Is not all the pain and all the loss borne by himself in his bewildered mind, his mangled body, his uncheered heart, his desolate home, his pangs, his fears, his wretchedness? Would you go and sit before the poor Indian of the East, who has hung himself upon a hook to die of thirst and famine beneath a blazing sun, and tell him that because he is an Indian of the East, he is an heir of woe forever? Would you tell the Hindoo morhe, who smiling in hope, through the tears of maternal anguish, casts her little child into the waves of the Ganges, would you tell her that because she is a Hindoo mother, she and her child will meet the everlasting inheritance of wrath? Cruel doctrine—it has its believers—may God change their hearts; for what a judgment ought those to expect for their light, who thus judge the poor children of pagan darkness? Fear as to the final destiny of the heathen, cannot then inspire the reason or present the motive to us for fulfilling the Savior's command. It is sustained by a nobler reason, one which will bear the light of day, which we may deliberate and act upon with instructed and enlightened zeal, with hearty and inspiring devotion.—We are prompted to labor for his kingdom among those who know him not, because we feel that we enjoy an inestimable blessing in the Christian religion, which we would communicate to others, and because we pity the wretched and debased heathen. The value of Christianity is the reason of that command, our sense of its value is our motive for fulfilling the command. There are doubtless many persons, who from mere indifference or want of proper thought, have never made an estimate of the worth of the Christian religion to one man or woman, to a community, a nation, or the world. They have never deliberately weighed it by itself or compared it with other religions. They have not counted its virtues, its direct and indirect blessings, they have not considered how deeply the heart craves truth, how seriously life needs a spiritual law, a religious guidance, they have not repeated over in their minds the number of the graces of a Christian spirit, the institutions of Christian mercy and compassion, nor followed its rays of comfort and holiness, from Judea to their own homes and chambers. There are others, however, who have gratefully and reverently made the estimate of its value, and there is prevailing a general, though a most inadequate sense of its infinite superiority to all other religions. There is not a human being within reach of its influences who is not in some respects, directly or indirectly benefitted by it.' * * * * * *

'Never, in such a perplexity, shall we ask in vain for the words of our Master to direct us. Brief as are the records of his ministry, and few as are his discourses compared with what we might wish, there is a marvellous completeness in his instructions which seems to neglect nothing. In that last interview with his disciples, in which he gave them the great commission, he uttered a few significant words, which have been recorded. Those words are just to our purpose, as indicating how we are to distribute charities, and how we are to decide between nearer or more remote claims upon us. He said to his disciples, and let us mark the words—'Ye shall be witnesses of me in Jerusalem'—their own capital first—'and in all Judea'—their own State—'and in Samaria'—the next adjoining State, the residence of their own kindred, and then—'unto the uttermost parts of the earth.' This, then, is the order for Christian effort, the scale of measurement for Christian charity—your own community, town, or city, your own country, the neighborhood territory, and lastly, the uttermost parts of the earth. Such was the order prescribed for the apostles, and they obeyed it to the letter. They preached first in Jerusalem, and in Judea: the first place out of Judea which received the Gospel was Samaria, and then the apostles separated over the then known world.

Now it is not only possible, but it is necessary that Christians, under their circumstances, may extend their Christian efforts in all these directions—without doing wrong, or omitting duty; but whenever one doubts, he has that direction to guide him.

The effect which follows upon the dropping of a pebble into still water is the best illustration of this mode of exercising Christian charity. The spot where the pebble falls sparkles and bubbles as the water is moved from its surface to its depths. And soon a little circle surrounds that spot, and the undulating waves move and move on and on, greater in circumference, wider in extent, but less in their disturbing influence, till the water feels the shock over its whole surface, though it may not show it. The centre which forms the first circle is Jerusalem, the first circle is Judea, the next Samaria—and the pervading, far-reaching influence at last reaches the uttermost parts of the earth. And fire as well as water will illustrate the same rule of Christian action. The fire of holy love must glow warmly within the secret breast, kindled at a divine source—then it will irradiate and lighten a household, a neighborhood; it will cast its beams upon the poor, the suffering, the neglected in our own community, upon those in our country who are pagans in spite of our churches, and at last the distant heathen will see the light and feel the heat of its rays. This is the Christian method. The needy and the wretched, the ignorant and the wicked near us, of our own brotherhood, have the first and the strongest claims upon us. Yet there is a principle of sincerity, a dictate of good common discretion in this matter, which it is ever safe to follow. To pretend an interest in the unfortunate at home as an excuse for neglecting others, is a resource of which many sordid and contracted persons avail themselves. The word ever on their lips is that there are so many appeals that they can listen to none, and it is doubtless true that half the members of each community give nothing to any cause. Their consciences judge them here, and God will judge them hereafter; let them beware. And there are doubtless others who give largely to the heathen, and yet harden their hearts against their own relatives, and turn away the beggar and the orphan from their doors. These do not intend a wrong, but are misled by a misguided zeal, and will need the same mercy which we believe the ignorant heathen will receive.'

Life in the Sick-Room. Essays by Harriet Martineau. With an Introduction to the American Edition, by Eliza L. Follen. Boston: Leonard C. Bowles, 1844. 12mo, pp.

We learn from the American Introduction to this little volume that it was published anonymously in England, and that the nearest and dearest friends of the authoress knew not that she had written such a book, until the grateful public declared that only one person could have written it. Mrs. Follen's enthusiastic friendship avers that the book will be a blessing to humanity. With none of that enthusiasm, and with a qualified though high regard for the authoress, we have read her book with intense and grateful interest. Miss Martineau has been suffering from lingering disease for the last five years, at times severely, but enjoying intervals of peace, without any hope of recovery. She has selected for herself a residence on the sea shore, and has chosen the place of her imprisonment with reference to bodily comfort, friendly neighborhoods, and intellectual and spiritual resources. The abundance of alleviations and luxuries which she enumerates as her portion, the nosegays and flowers, the game, the delicacies, the books, the correspondence, and the sympathy of a large circle of friends, does not fall to the lot of one invalid in a hundred, and her reference to them may perhaps remind many sufferers of what they lack, and tease them into new discomforts.

The work abounds in passages of great power, showing deep and sincere thought, opinions drawn from the surface and from the inmost secrets of things, views of life formed by admirable wisdom, and judgments reviewed in the seclusion of illness. Miss Martineau seems to anticipate many questions which might be asked concerning the manner in which an invalid should be treated by others, and is ready with her answers. She gives her decided testimony to the obligation and safety of always speaking the entire truth to sufferers; she defines the kind of sympathy which they need, and the best mode of tendering it. On some points her

opinion is directly at variance with what we have known to be the feelings of many sufferers. She thinks that a hired servant is a preferable companion in a sick chamber, while others abhor the sight of a hireling, and crave the nearest friend of life, to offer the medicine and to smooth the pillow. She thinks it pleasant to be left alone on holidays, on occasions of general rejoicing, on birth days &c., judging that there is less of melancholy in such loneliness, and less of selfishness in not marring the happiness of others. Multitudes will wholly dissent from her, and among them the friends of invalids, who would feel conscience-stricken to share in any joy on such occasions, save that of administering to the sufferer. The book exhibits all the strong powers, and most of the peculiarities of the authoress. She will be benefited by its sale in this country, and it cannot fail to find many readers. It is as good for the healthful and happy as for the sick.

THE BIBLE IN SCHOOLS.

It appears that the Roman Church in France has found it important to adopt measures of the same character which the Papists have undertaken in New York and Philadelphia—namely, to guard against the use of Protestant versions of the Scriptures in public schools. We learn from an official announcement that the inspector of Schools in the department of Bordeaux, France, in company with the priest, is about to visit and inspect their Schools, and that every copy of the Bible and Testament that they may find they will cause to be burnt. The prohibited books find their way into the rural districts of France through the agency of *Colporteurs*, or sack-carriers, an order of Protestant mendicants, or wandering agents, who distribute Bibles and Tracts at the expense of the Foreign Evangelical Missionary Society.

The following is the official French document.

UNIVERSITY OF FRANCE.
Academy at Bordeaux.

The Inspector of the Schools of the Dordogne to the Schoolmasters of the Department.

MONSIEUR L'INSTITUTOR—Many of the *cures* and their assistants have reported their schoolmasters as having suffered to be introduced into their respective schools, Bibles and Testaments, which contain doctrines contrary to *the true religion*. I know that some of the teachers have permitted these books to be used because they were deceived by the *colporteurs*, who told them that they were sent by me. I hasten to request you to remove those dangerous books from your school. I will, without delay, in company with the priest, visit and inspect your schools, and every copy of these books that we shall find, we will cause to be burnt. I embrace this opportunity of informing you, that from this time, I will allow only three books in the rural schools, viz:

1. The catechism of the diocese.
2. A book of moral lessons, instructive and easy to be understood by the children.
3. A book of arithmetic.

(Signed) L. LAFFOREST,
Inspector of the Schools, &c. &c.

BENEVOLENT FRATERNITY OF CHURCHES.

The Quarterly meeting of this Fraternity for the purpose of organization &c., was held at Berry Street vestry. The following gentlemen were elected officers for the ensuing year.

Hon. Richard Sullivan, President.
Thomas Tarbell Esq., Treasurer.
Rev. J. I. T. Coolidge, Secretary.
H. B. Rogers, Esq. } members of the
Rev. S. K. Lothrop, } Ex. Committee.

Rev. Mr. Lothrop declined a re-election as Secretary. Efforts will be made to raise five thousand dollars for the current expenses of the Fraternity the present year, and thus enable the Ex. Committee to employ one or two additional ministers at large. We doubt not these efforts will be successful, and that this institution will be furnished with the means of extending its influence and usefulness.

CLERICAL ECONOMY.

In old times, it was not unusual for a minister in the country with a small salary, by economy, and frugal living and the wise management of a farm, to leave considerable property. Such things have been rare of late years. We have been informed, however, that the late Rev. Mr. Allen of Bolton, whose death was noticed in this paper two or three weeks since, has left over twenty thousand dollars,—more money than the whole amount of his salary during the whole term of his ministry. He leaves it by his will to the Church of which he was pastor. We understand as there are certain conditions attached, which, if the parish fail to observe, the bequest goes to Harvard College.

COMMERCE OF THE U. STATES. The following is an extract from the Report of the Treasury transmitted to Congress on the 8th instant. From this it will be seen how much more our *exports* have exceeded our *imports* since the tariff was raised.

The exports during the nine months ending the 30th of June, 1843, amounted to $84,346,480, of which $77,793,783 were of domestic, and $6,552,697 of foreign articles. Of domestic articles, $60,107, 819 were exported in American vessels, and $17,685,964 in foreign vessels. Of the foreign articles, $4,945,817 were exported in American vessels, and $1,606,880 in foreign vessels.

The imports during the nine months ending the 30th June, 1843, have amounted to $64,753,799, of which there was imported in American vessels $49,971,875, and in foreign vessels $14,781,924.

Of the $77,793,783 of exports, the growth and produce of the Unit d States, there were from the

Fisheries,		$2,112,548
Forest,		3,351,909
Agriculture:		
Animals,	$3,963,694	
Vegetable food,	6,955,908	
		10,919,602
Tobacco,		4,650,979
Cotton,		49,119,806
Manufactures,		3,223,550

Of the domestic produce, $37,720,951, or about half the entire amount, was exported to England, Scotland, and Ireland.

Of the foreign goods imported there were

Free of duty,	$35,574,584
Ad valorem duties,	16,684,875
Specific duties,	12,494,340
	$64,753,799

The number of vessels, American and foreign, arriving at all the ports of the United States was—

	Am.	For.	Total.
	4872	2889	7761.
Of these, arrived at—			
Boston,	455	488	943
New York,	875	276	1151
New Orleans,	833	233	1066

Of the 534,752 of foreign tonnage, 453,894 was British.

FIRE IN CHELSEA. A block of three unfinished houses on Williams street, Chelsea, belonging to Mr. Greenough, were burnt on Friday night, at half-past nine o'clock.

ERRATUM. In the notice in our last week's paper of the proposed republication of Miss Martineau's new work, the public may be puzzled to know who was meant by 'our true-hearted countrywoman, Mrs. E. L. Foster,' under whose supervision it was to come forth. To be honest about it we were as much puzzled ourselves; but not having the copy at hand when we looked at the proof, we rested in the belief that some new star of magnitude was coming up of which we had never heard mention before. It should have been Mrs. E. L. Follen.

CELLAR DOORS, &c. IN SIDEWALKS. We are glad to perceive that the Grand Jury of this County have presented as a *public nuisance* 'the projection of cellar doors and cellar steps into many of the public streets and highways in our city.'—The following letter was addressed to the Municipal Court by the Grand Jury.

'The Grand Jury wish the Honorable Judge of the Municipal Court to instruct them in matter of law upon the following question:

Taking into view the city ordinance of the city of Boston, and the general laws of the Commonwealth, if *cellar doors* and other stairs leading into cellars, actually project two or three feet into the public streets and highways, and extend into the sidewalks of the streets, so as to endanger the limbs and lives of foot passengers and citizens passing over the streets in the city of Boston, whether for such nuisances, either the *city of Boston*, or the *owners of the estate*, whose cellar doors and steps thus intrude into the streets, are indictable for such nuisances?

S. S. LITTLEHALE,
Foreman of the Grand Jury.
G. F. T. REED, Clerk. April 6.'

Though the city has passed certain ordinances to make owners liable for damages which might be suffered by an improper state of cellar doors, &c. Yet Judge Cummings instructed the Jury that the city could not shift its legal liability by such ordinances, and that the city was the party to be indicted if any injury resulted from an obstruction of a sidewalk.

Under these instructions, the Grand Jury made the following presentments:

'To the Honorable Judge presiding in the Municipal Court of the city of Boston:

The grand inquest of the Commonwealth in the county of Suffolk, respectfully present as a *public nuisance* the projection of cellar doors and cellar steps into many of the public streets and highways in Boston, endangering the safety of the citizens, and all others passing over said streets and highways.

The Grand Jury are aware that there are some ordinances of the city of Boston which seem to countenance such projections and intrusions into the highways and streets to a certain extent, but they are advised that such ordinances, when they conflict with the general laws of the land are not obligatory, and should yield to the laws of the Commonwealth.

The Grand Jury's attention to this subject has been called by a special complaint having reference to Devonshire street in particular, and they have postponed further action in the premises until the proper notice is given, both to the city authorities and the owners of the buildings who are complained of, that if the nuisance be not abated the further measure of indictments may then be resorted to, and in the meantime they think it proper to make this general presentment, and desire that a copy may be served on the Mayor and Aldermen of Boston, and published in some of the daily journals.

S. S. LITTLEHALE, Foreman.
G. F. T. REED, Clerk.
Boston, April 12, 1844.'

The dangerous cellar openings in Brazier's Buildings are the particular nuisances referred to in this presentment.

COURTESY. The Unitarian Society in Fitchburg (Rev. Mr. Lincoln's by a unanimous vote, has offered the use of their Church to the Calvinistic Society (Rev. Mr. Ballard's) during the rebuilding of the Church of the latter. They altered their hours of meeting so as to permit each Society to have two services on the Sabbath.

We are happy to record a similar instance of Christian courtesy and good will in the Baptist Society in this city, worshipping in Baldwin Place, (Rev. Mr. Stowe) in the offer recently of similar accommodations in their Church, to the members of Rev. Mr Robbins' Society (Unitarian) in this city, during the rebuilding of their Church.

It is grateful to notice such acts of Christian kindness between classes of Christians who are known to differ, in some important respects, in their religious sentiments. It shows a willingness and desire to lay less stress, on points of difference, and more, on points of agreement; to throw into the shade of forgetfulness the less important matters of denominational difference, and to exalt and honor those great leading characteristics of our common Christianity—love to God, and benevolence and kind service to man.

Since the article given above was in type, the following has been sent us for publication.

[From the Fitchburg Sentinel.]

At a meeting of the Calvinistic Cong. Society in Fitchburg, April 4th, 1844, it was unanimously

Voted, That a grateful acceptance be expressed by this Society, to the First Parish, (Rev. Mr. Lincoln's,) for the very generous offer tendered to us, of the use of their Church, while our own is being rebuilt.

Voted, That the above be published in the Sentinel. D. BOUTELLE, Clerk.

April 10, 1844

MR. EDITOR:—I am very sensible that the kindness which brought forth the above acknowledgment, secures its own richest reward. Nevertheless, those who have manifested such a generous spirit, will not refuse us, whom they have laid under so deep obligations, the pleasure of publicly expressing our gratitude.

The public have already been made acquainted, through your columns, with the unanimous overture made to us by the Unitarian Congregation; and have duly appreciated the liberality and good feeling by which it was prompted. It will be seen by the above vote, that we have accepted of the same. I trust we have done so with suitable sentiments. Our only apprehension is, that this arrangement may intrude too much upon our generous friends; who, not content with throwing open the doors of their beautiful and commodious house, for our use, have been pleased to share with us, the inconvenience of unusual hours.

May the Lord reward them richly with spiritual blessings, for thus extending to us the 'Charity which seeketh not her own.'

E. W. BULLARD.
Fitchburg, April 11, 1844.

TEXAS. The New York Commercial Advertiser of the 10th inst. gives the following remarks of its Washington correspondent.

The Texas annexation Treaty is arranged, and will soon be laid before the Senate, and it is sufficiently well ascertained that a majority of the Senate, will vote to lay it on the table or postpone it. That the facts to be presented will be of a character which together with the question itself, will create much feeling in the country, there is no doubt. I do not think, however, that it will appear that the British Government has directly interfered in the affairs of Texas, farther than to propose a commercial treaty giving great advantages to British Commerce. But it will be found that the British Anti-Slavery Association has proposed to pay Texas the sum of six millions of dollars, on condition that she emancipate her slaves, and that a further sum is to be paid to Mexico, to go toward the payment of the claims of British subjects on the Mexican Government, on the condition of the acknowledgement, by Mexico, of the independence of Texas. This, I repeat, is substantially the state of that matter, as I learn from the most authentic sources. It follows that we must bid high to get Texas, by annexation, even without stipulating for the abolition of slavery.

The prospect of the consummation of these measures will alarm the whole South. It will be said and felt that their accomplishment will be a fatal blow to the peace and security of Louisiana, and of the other slaveholding states of the Southwest. Annexation, peacably or by force, will be the cry throughout the South.

TEXAS TREATY. The Madisonian of Friday, says:—It is understood that the Treaty of Annexation between the United States and Texas was this day signed, and that it will be submitted to the Senate for ratification as soon as the accompanying documents can be prepared."

NATIONAL INSTITUTE. The great literary and scientific Convention which lately assembled at Washington terminated its labors to the satisfaction of all who attended its meetings. Our last week's account embraced the seventh meeting. The eighth was held on Saturday evening. This and the ninth were interesting meetings.

'At the tenth meeting of the Institute, held on Tuesday, Hon. A. H. Everett delivered a most eloquent, and dignified Address 'on the moral tendency of the Science and Learning of the past and present Centuries.' After its close, the Hon. J. C. Spencer, Chairman, delivered a brief and appropriate Address, and the First Convention of the National Institute closed.'

The National Intelligencer closes its notice of the meeting by the following remarks:

'Thus terminated the first Convention of the National Institute, and the first literary and scientific association, upon an extensive scale, which has ever been held in Washington. The success of this experiment will stimulate the members of the National Institute, both individually and collectively, to greater exertions to render it more commensurate to the objects which it has in view, more deserving the notice and friendly aid and assistance of the literary and scientific world, and more worthy of its position at the capital of the nation.

In proof of the interest felt in our young but thriving Institute, we would state the fact that papers were read during the convention by literary and scientific men from ten States, and that papers were communicated, where the authors could not conveniently attend, from six other States and one Territory.

LIBERAL DONATION. William Lawrence Esq. of this city has presented to Groton Academy, the sum of $10,000, for the maintenance of education in that Seminary. The following is a quotation from his letter to the Trustees of the Institution.

I am especially desirous that such compensation should be paid to the instructors of said Academy as shall secure for it constantly the services of learned persons, perfectly competent to perform all their duties. And this gift is therefore upon condition that the present rate of charge for instruction in said Academy shall not be reduced. But whenever, hereafter, in any year, the whole net income of the present funds and property of said institution, and the fees received for instruction, added to the net income of said ten thousand dollars, shall be more than sufficient for the payment of liberal salaries to such instructors, so that a balance shall remain unexpended, I request the said Trustees, in their discretion, and if they deem it expedient, to pay and distribute such balance, or any of it, to and among such deserving pupils in said institution, preparing for a collegiate education, as the trustees may think deserving of such aid, but not more than one hundred dollars should be paid or allowed to any one such pupil in any one year. And in granting such aid I earnestly request that no regard may be had to any sectarian views entertained by the pupils on the subject of the Christian religion.

DREADFUL OCCURRENCE. Yesterday afternoon, about 3 o'clock, a young man named George H. Parker, who was employed in nailing down the lid of a box, which contained percussion caps, at the store of Messrs. John Parker & Co., No. 80 North Third street, an explosion of the contents took place from concussion. In the box there were about 250,000 caps, and the report which they made was terrific. The ill-fated youth was mangled in a dreadful manner. The cap of his knee, which was resting upon the lid of the box, was blown off, and the flesh upwards and downwards, torn away. One of his eyes were put out and the sight of the other destroyed. In short, he was wounded in almost every part of his body. Drs. Jackson and Mutter were promptly called, but their efforts were unavailing, and at about five o'clock he expired in the greatest agony. Such was the force of the explosion that the door of the room in which it took place as well as the roof were damaged. [Philad. Forum, Tuesday.

EARTHQUAKE. On Monday evening last we were visited with the first thunder shower of the season. The lightning was very vivid, but did not approach near this vicinity. When the shower was at its height, about quarter past 9 o'clock, a shock was felt which occasioned a slight trembling of buildings, the clattering of windows, and then passed off in a rumbling sound, unlike the thunder which preceded and followed it. We have heard thunder much louder but never knew the most violent to produce such a concussion. It was noticed in all sections of this town, and we learn that at Newburyport it was felt as violently at the same time, but coming as it did, in the midst of a thunder shower, it was at the moment generally regarded as thunder. [Portsmouth Journal.

ANOTHER FACT FOR CONGRESS. The present rates of postage are considered so enormous that every expedient is resorted to, in order to escape the tax. The following fact shows how this is accomplished in Troy:

Mode of Letter Carrying between New York and Troy. In one of the hotels in Troy, is a box in which are placed all letters for New York, and at Howard's in the latter place, is also one for communications for Troy. Every Trojan who passes between the two places, calls just before starting and obtains all letters which have been left in these boxes. This has become generally known, and at present few letters are carried in the mail between these cities, except legal notices, &c.

INSANITY PRODUCED BY MILLERISM. Dr. Woodward states, in the last annual report of the Worcester Asylum, that the number of cases of insanity from religious causes, has increased the last year in most of the institutions in this country.—In this hospital, 23 cases of 220 are supposed to have arisen from this cause, 15 of which are attributed to the Miller excitement, and much larger proportions are ascribed to the same causes in some of the New England Institutions. It is rare, says Dr. W., that a popular religious error has produced so much excitement in the community and rendered so many insane.

DEATH FROM HYDROPHOBIA. A child of Mr. Gardner, residing in French street, between Exeter and Potter, died on Monday, under the most painful and decided evidence of hydrophobia. The little sufferer was bitten by a dog in a rabid state a few weeks ago, and on Thusday last, upon offering the child a drink of water it was seized with violent spasms which gradually increased until death put a period to its sufferings, yesterday morning. Surely the late law restricting the going at large of dogs, will soon be put into effective operation. [Baltimore Sun.

A LONG CONTINUED STORM ON LAKE ERIE. From a letter dated Chicago, March 30, we learn that a gale of wind, from the N. E., with rain, hail and snow, had prevailed for the last ten days up to date. It states also that "nearly all the citizens are in mourning for the loss of five sail of vessels belonging to this port in the heavy gales of the last ten days. Two of them foundered with all hands—sixteen souls—every one of whom had a large family. I was down on the piers this forenoon, and found the sea running mountains high."

A postscript to a letter from Lockport, addressed to the Buffalo Commercial, says:—"The mail bag from Rochester to Lewiston, containing the Canada mail made up at Rochester on the 4th—due here on the 8th—was found about one mile and a half in a field east of this village, this morning, *cut open and robbed*. The value of its contents is not known."

ACCIDENTS. As the train of cars from Boston was passing some freight cars standing upon the other track near Stonington, on Wednesday night, the door of one of the latter was suddenly thrown open by the sweep of the train, and three or four gentlemen who were sitting with their arms upon the window frames, had them instantly broken.

IOWA. An election was held in Iowa on the 1st inst., to take the sense of the people on the propriety of a State Government. In the Burlington district, there was a majority of eighty-four for the convention, and the Hawk Eye is of opinion that the people have so decided.

CONGRESSIONAL.

[Correspondence of the Journal of Commerce.]

MONDAY, April 8.

The Hon John M. Niles, of Connecticut, appeared in the Senate this morning.

Mr. Bossiere of La., is very ill, and also Mr. Read of Pa., the latter of whom has left this city for home.

I learn that the terms of the Annexation Treaty are not entirely settled, though there is no difficulty upon any important points.

I really begin to think that there is no serious intention to *act* on the Tariff, in *either* House, at this session, though I may be mistaken. I discover no earnestness in the right quarters; and I see many pulling back, who were expected to go ahead. In the first place, there will be no chance to get up the bill before the first of May, and every moments' delay brings us nearer to the Presidential election, and renders action more difficult. I now take it for granted that the matter is gone over. It is under the *next* Administration—whatever it may be—that the policy of this country is to be settled—if, indeed, it is ever to be settled—in relation to this subject.

I learn that Colt's grand experiment with his Submarine Battery, is to take place on Saturday. It is to be tried on a ship of 500 tons while sailing, under a heavy press of canvass.

TUESDAY, April 9.

IN SENATE, the morning hour was occupied in the presentation of memorials and petitions, which was all the business done at the time our paper went to press.

IN THE HOUSE, Mr. W. J. Brown, from the committee on enrolled bills, reported several bills, which were read the first and second time by their titles. Mr. McKay, from the committee on ways and means, reported several bills, and among them a bill making appropriations certain fortifications, which had been amended by the senate; and he was instructed by the committee to request that the amendments be disagreed to by the House.

Mr. Simmons offered a resolution in relation to the printing of the maps of survey of the Tortugas, in Florida, and demanded the previous question. Mr. C. Johnson opposed the resolution, and moved to amend it by abolishing the office of professor Espy.

Mr. Hopkins demanded the previous question, which was seconded; and the question recurred on the adoption of the amendment, and the yeas and nays were demanded and ordered, and resulted, yeas 79, nays 86; so the amendment was not agreed to.

The morning hour having expired, Mr. McKay moved to suspend the rules for the House to go into a committee of the whole on the state of the Union, and Mr. Cave Johnson demanded the yeas and nays, which were ordered.

WEDNESDAY, April 10.

IN SENATE. The morning hour was occupied with the presentation of memorials, which was all the business done when the Washington evening papers went to press.

IN THE HOUSE. The House was occupied with a chapter of explanations and remarks between W. J. Brown, Dem., of Indiana, Mr. White, Whig, of Ky., and other gentlemen, growing out of a dispute which occurred some days since as to what Mr. Clay said on the subject of the tariff.

The House again refused by a vote of 90 yeas to 92 nays, to go into committee on the new tariff bill! The tariff will probably not be changed during the present session. The House are afraid to touch it, and if they should pass Mr. McKay's bill, or one like it—it would be lost in the Senate. Mr. Crittenden of Kentucky, on presenting on Wednesday a memorial from citizens of Pennsylvania, against any interference with the tariff, remarked that the tariff had been attended with a revival of business and of general prosperity, and that it ought not to be altered until further time had been allowed to demonstrate its effects. He wished to add, from his own knowledge of the sentiments of the Senators, that the country might rest assured that no change could or would be made in the tariff during the present session of Congress.

HARBOR APPROPRIATION BILL. The N. Y. Courier, gives the following abstrart of the Harbor Bill, recently reported in the House of Representatives:

The Bill, as reported, appropriates for Portland harbor, Maine, twenty thousand dollars, and for Kennebec, ten thousand.

Massachusetts—Boston harbor, forty thousand dollars.

Rhode Island—Providence river, five thousand;

Connecticut—River Thames, five thousand; sea wall and breakwater at Black Rock Harbor, five thousand;

New York—Inlet to Port Jefferson Bay, five thousand; Hudson River, fifty thousand; survey and estimate for the improvement of Port Chester and of the Alleghany River, four thousand;

New Jersey—Newark Bay, fifteen thousand;

Delaware—Port Penn, fifteen thousand; N. Castle, ten thousand; Delaware Breakwater, one hundred thousand;

Maryland—Havre de Grace, twenty thousand;

Virginia—Richmond Harbor, twenty thousand;

South Carolina—Dog Island, twenty-five thousand;

Georgia—Savannah River, twenty thousand

Alabama—Mobile Harbor five thousand; ;

North Carolina—Cape Fear River, twenty thousand;

Florida—Survey of Apalachicola Harbor, five thousand.

THURSDAY, April 11.

We learn from the N. Y. Express, that in the *Senate* nothing further than the reception of petitions and memorials was done.

IN THE HOUSE, after the reading of the journal, Mr. Tibbats offered a resolution to stop all debate, to-day, at 2 o'clock, on the bill making appropriations for certain harbors and rivers, and the question pending, was the amendment offered by Charles Rogers; for an appropriation of $5000 for the improvement of the harbor of White hall on Lake Champlain; it was opposed by Mr. McClelland, because the committee had reported no appropriation for any work except those for which they receive estimates.

The question had not been taken at the last advices from Washington.

A NEW INVENTION. There is a machine in operation at Pittsburgh, which makes wrought iron spikes, of any size, with great despatch.—The machine is fed by one or two hands, as the case may be, with red hot rods of iron, of the size of the spikes required, and the way it chews up the hot metal and spits out the hot spikes is no ways slow! The head is formed by one movement of a die, whilst a pair of—we don't know what they are called—*chisels*, we presume, point the spikes which drops as another is introduced, the *size* being easily changed by means of regulating screws, in a few minutes, as the owner may desire, to any required length or thickness.

NEW FIRE ENGINE. Chambers' Edinburg Journal says a poor mechanic of Bristol, has invented a pump and fire engine, which for compactness and power is said to be unique. It draws water at 22 feet from the surface, and throws to a great distance; and from experiments which have been made, has been found to give perfect satisfaction. It costs only $10 and posesses a hydraulic power equal to a large London hydraulic engine worth $850 to $900.

REAL ESTATE. The estate at the corner fo Hanover and Richmond streets, measuring 34 feet on Hanover street, and 88 feet 4 inches on Richmond street, with the buildings situated thereon, was sold at auction on Monday, by F. E. White, for $12,400.

BRAZIL TRADE. We do not perceive any indications that our government are moving in the matter of securing a commercial treaty with Brazil, which was at one time talked about. The trade of Brazil is very important to this country. Naturally it is able to supply us with a great quantity of tropical productions, and would seem to be a better market for our produce, and manufacturers, in proportion to its population, than any other country in the world. Yet strange as it may seem, England has hitherto supplied to Brazil a very large proportion of her imports, while at the same time the great staples of Brazil, coffee and sugar, are nearly excluded from England. A large portion of the coffee and sugar of Brazil comes to the United States, and generally there is a considerable balance due that country from the United States, which balance is transferred to the English in payment of manufactures purchased from them by the Brazilians.

The principal imports into Brazil from the United States, in 1842 were 144,447 bbls flour and 5,337 packages cotton goods, and 4,637 boxes Sperm candles.

The leading articles of import from England were 14,050 packages cotton 4,490 do woollen and 1,770 do linen goods; 32,322 casks and boxes codfish (against only 202 from the United States); 17,558 firkins butter (against only 40 from the United States); 47,148 boxes soap (against only 499 from the United States) &c. There were also imported from England 7,818 packages paints, 5,481 packages hardware, 3,564 bags shot and 4,983 kegs; while of the three first named articles not a single package was received from the United States, and only 397 kegs nails.

This is a very singular state of things, and we suspect in part arises from the fact that the northern merchants have turned less of their attention to Brazil than to almost any other market. Salem does nearly all the business of the northern States with Brazil, and we apprehend from the additional number of vessels they have placed in the trade within a year or two, that they find it a profitable business: for it has increased during the last two years much faster than their African trade. [Newburyport Herald.

BRICKMAKING MACHINE. Two citizens of Troy, N. Y., have obtained a patent for a machine of their invention, intended for pressing bricks. This machine is simple in construction, easily operated, of great power, and capable of pressing from 8000 to 10,000 bricks per day with the services of one man and two boys. The machine usually employed for the same purpose, requires the services of five men, and can turn out but from 1000 to 1500 bricks daily. It will be evident that the new machine is labor-saving to a remarkable degree.

☞ TEMPERANCE LECTURE. On Sabbath Evening, 21st inst, at 7½ o'clock, Mr J. B. GOUGH will deliver a Lecture on Temperance, at the Odeon. All who have not heard this natural orator and able advocate of Total Abstinence will do well to attend.—Singing by Professor Woodbury's Choir.

Admittance 6¼ cents to defray expenses.

M. GRANT, Pres. Bos. Temp. Soc'y.
F. R. WOODWARD, Sec'y. ap20

☞ The Annual Meeting of the Society for the support of Warren street Chapel will be held at the Chapel, Sunday evening next, April 21st, at 7 o'clock.—The Annual Report will be read, and addresses made by various gentlemen. The friends of the institution and public generally are respectfully invited to attend.

ap20 JAS. M. BARNARD, Sec'y.

☞ THE NORFOLK COUNTY BIBLE SOCIETY will hold its Annual Meeting in Randolph, First Parish, on Thursday, April 25th, at 2 P. M.

Sermon by Dr Codman.

Ministers connected with this Society, who have not taken up collections the present year, are requested to take them up before the Annual Meeting, or as soon as convenient afterwards, and forward them to the Treasurer, Rev Dr Lamson. ap20

☞ NOTICE. The 'Middlesex North Association' will meet at the house of Rev Mr Chandler, of Shirley, on Wednesday, May 1st, at 10 o'clock, A. M.

ap13 JOSEPH C. SMITH, Scribe.

☞ MAY MORNING BREAKFAST & FAIR. The Ladies of Rev Mr Putnam's Society, in Roxbury, propose having a Breakfast and Fair, on May Morning, in aid of destitute societies and for Missionary objects. They solicit contributions of Flowers, Fancy articles, &c. from the Unitarian Societies in Boston and vicinity. 4w ap6

MARRIAGES.

In this city, 11th inst, by Rev Mr Huntington, Mr John B. Dexter, Jr, to Miss E. G. Fergurson, both of Boston.

14th inst, by Rev Mr Waterston, Mr Jonathan S. Eaton to Miss Mary A. Smith, both of Boston.

14th inst, at the Bet el, by Rev Mr Taylor, Mr Calvin F. Johnson of Dedham, to Miss Angeline Darrow, of Boston.

On Tuesday evening, by Rev J. T. Sargent, Mr Daniel Richards to Miss Mary G Norwood.

In Roxbury, by Rev Mr Putnam, Mr Henry Onion to Miss H. J. Bills, daughter of Shubael Bills, Esq of R.

In Charlestown, Mr Francis Simonds to Miss Lucy M, youngest daughter of Jacob Caswell, Esq.

In Watertown, Mr Daniel Bond to Miss Orissa Eaton.

In Salem, Mr Wm H. Coffrain of Danvers, to Miss Mary E. Fuller of S.

In Lowell, 16th inst, Wm H. Appleton, Esq of New York, to Miss Mary M. Worthen of L.

In Brighton, 14th inst, by Rev Mr Whitney, Wm F. Marston, Esq. to Miss Julia Ann, daughter of the late Capt Wm Warren, all of B.

In Fitchburg, Mr Thomas B. Green of Worcester, to Miss Sarah Johnson.

In Raynham, by Rev Mr Doggett, Mr Avery P. Slade of Somerset, to Miss Rebecca W, daughter of Cassini Shaw, Esq.

In Methuen, 14th inst, Mr Wm Richardson, to Miss Abigail B. Ladd.

In New York, 10th inst, William P. Overton, M. D., to Miss Emily F. Hewins, daughter of the late John Hewins, Esq of Mass.

DEATHS.

In this city, 14th inst, Hannah M., wife of Mr Abraham Call, 29.

11th inst, Miss Henrietta Adams, 30.

12th inst, Lydia P., wife of J. Q. Kettelle, Esq, and daughter of Jonas Dyer, Esq of Charlestown, 29.

12th inst, Susan B., wife of George S. Meldrum of Lowell, and daughter of the late John Cook, Esq. of Boston, 24.

15th inst, Charles Bulfinch, Esq, 81.

In South Boston, on Saturday morning, Dr John B. Stebbins, 42.

In Hamilton, Mr Abraham Patch, 77.

In N. Andover, Mr Thomas Walwork, 45.

In South Reading, 14th inst, very suddenly, of lung fever, Hon Thaddeus Spaulding, 52, member of the Executive Council for the County of Middlesex.

In Medfield, Miss Harriet R. Adams, 19.

In Holden, 12th inst, Mr Jonathan Flagg, a revolutionary pensioner, 87.

Drowned from on board ship Prentice, March 19, about an hour and a half after leaving Boston, for New Orleans, Mr Richard H. Cutts, chief mate, a native of Maine.

In Lisbon, Me, Mr Caleb Cowing, 93, a soldier of the revolution.

In New York, 10th inst, Rear Admiral Walton, of the British Navy.

In Brooklyn, N. Y., 11th inst, Mr Azriel Warner, formerly of Springfield Mass, 77.

LOCKET FOUND. In the west part of the city, about a month since, the carrier of this paper found a small gold locket, rendered highly valuable, probably, to the owner, by the hair contained in it. Not having seen it advertised he takes this method to seek the owner. Inquire at the office of the Christian Register, No. 1 Water street, up stairs. ap20

STANDARD WORKS, for sale at the lowest Auction Prices. Rollin's Ancient History, 2 vols; do do do, 1 do; Russel and Jones' Modern Europe, 3 do; Shakspeare's Works, 2 do; do do, 1 do; Hallam's Middle Ages, 1 do; Hallam's Literature, 2 do; Hall's Works, 3 do; Gibbon's Decline and Fall of the Roman Empire, 4 do; Hannah More's Works, 2 do; Robertson's Historical Works, 3 do; Milman's Christianity, 1 do; Mosheim's Ecclesiastical History, 3 do; Plutarch's Lives, 4 do; Josephus, 1 do; Alison's History of Europe, 4 do; Brande's Encyclopœdia, 1 do; Prescott's Conquest of Mexico, 3 do; do Ferdinand and Isabella, 3 do; Bancroft's History of the United States, 3 do; Encyclopœdia Americana, 13 do; Ure's Dictionary of the Arts, 1 do; Catlin's North American Indians, 2 do; Webster's Dictionary, 1 do; Boyer's do, 1 do; Leverett's Lexicon, 1 do; Burnett's History of the Reformation, 3 do.

For sale by SAXTON, PEIRCE & CO., 133½ Washington street. ap20

ROSE MANUAL. The Rose Manual, containing accurate descriptions of all the finest varieties of Roses, properly classed in their respective families, their character and mode of culture, with directions for their propagation, and the destruction of insects, with engravings, by Robert Buist, Nurseryman and Florist, 1 vol 12 mo. Just received and for sale by JAMES MUNROE & CO., No 134 Washington, opposite School street. ap13

DANIELL & CO.,

201 WASHINGTON STREET,

HAVING completed the alterations in their Store, would give

NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

Fresh Stock of Spring Goods,

and they will receive by future arrivals of the

STEAMSHIPS AND FRENCH PACKETS,

every new style of

LONDON AND PARIS GOODS.

They have added to their establishment a large

SHAWL ROOM,

and will be enabled to offer as handsome an assortment of SHAWLS as can be found in the city.

A beautiful assortment of new styles

COL'D DRESS SILKS.

Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*

They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

Constantly on hand every article of

MOURNING GOODS.

COTTONS and FLANNELS of the best manufacture.

LINEN CAMBRIC HDKFS, of every price and quality.

BLANKETS QUILTS, LINEN DAMASKS, and DAMASK TABLE CLOTHS, NAPKINS, and every other article of

HOUSEKEEPING GOODS.

Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,
WHOLESALE AND RETAIL DEALERS,
201 WASHINGTON STREET.

ap20

SABBATH SCHOOL DEPOSITORY, 118 Washington street. The subscriber respectfully asks the attention of Clergymen, Superintendents and Teachers, to the Collection of Books for Sabbath School Libraries, which he has for sale.

During the last year additions have been made to his list, of all the publications that have been issued, when on examination, they have been found suited to the purpose.

Paying particular attention to this branch of his business, he feels confident of giving satisfaction to all who may favor him with their orders.

The following list comprises many of the New Books, which have been added within the past year.

Alice Franklin, New Swing,
Adventures of a Fire Screen Northcote's Fables,
Anecdotes of American In- Observations on the Bible,
dians, Old Humphrey's Walks in
Adventures of Hernan Cor- London,
tes, Do Observations,
Do of Daniel Boone, Do Homely Hints,
Beauties of American His- Do Thoughts for the
tory, Thoughtful,
Boy's and Girl's Magazine, Present from a Pastor,
3 vols, Pic Nic Tales,
Do do Library, Poor Annie,
Book of Nature Laid Open, Parley's Tales of Adventures,
Christmas Tales, Ramble's Country and City
Child's Own Story Book, Conversations on The Parables,
Countries of Europe, Scenes,
Child's Friend, by Mrs Fol- Rainy Day,
len, Somerby Family,
Every Youth's Book, Somerville Hall,
Farmer's Daughter, Stories from Christ's History,
Family of Bethany, Sketches from the Life of
Good Little Girl's Book, Christ,
Do do Boy's, Spring Flowers,
Great Secret, Stories on the Lord's Prayer,
Genevieve and Marcelin, Do for Little Clara,
Happy Changes, Short Tales,
Hugienots, School Girl in France,
Jewell, Scripture Stories,
Jessie Allen, Soldier's Daughter,
Krummacher's Parables, Two Half Dollars,
Little Fret, Three Baskets,
Little Stories, Twin Brothers,
Lucy and Arthur, Tales of the Saxons,
Life of Abner Jones, Uncle Bucle's Stories,
Love and Money, Unruly Member,
Little Clara, Very Little Tales,
My Sunday School Class, Visit to the Mountains,
Minister's Family, Willie Rogers,
Michael Kemp, Wise Boys,
Make the Best of it, Wise Son,
Mrs Leicester's School, Woman's Worth,
Moral and Spiritual Culture, Wit Bought,
Marco Paul's Travels, 6v, What to do and how to do
No Sense Like Common Sense, Youth's Book of Nature.

Books will in all cases be sent for examination and those which are not wished for may be returned.

*** All the Manuals used in our Sabbath Schools, for sale by the dozen or single copy.

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MANUALS OF PRAYER.

POETRY.

For the Register.

SPRING.

'Spring, the awakener!' Goddess-like she flings
A freshness and a glory o'er her way,
Sweet ministrations to the heart she brings,
And whispers of joys that ne'er decay.

The flowers, whose breath perfumes the southern gale,
Rich in the beauty of their thousand dyes,
On sunny slope or in the shaded vale,
In gladness turn to heaven their gentle eyes.

The birds, a minstrel-throng with joy elate,
Join Nature's glorious anthem to her King;
Within her temple, blest and consecrate,
Their matin and their vesper songs they sing.

Say not the shadow of an after gloom
Rests on the glory of Spring's golden hours:
Say not a blight must settle on the bloom
Of her fair hopes, as of her beauteous flowers.

Bright with the splendors of a hope divine,
Are her young flowers and her sunny skies;
And while the soul adores at Nature's shrine,
The trusting eye of faith to heaven may rise.

The tender blossom and the opening flower
Are pages traced by an Almighty hand;
And the rich rays that gild the vernal hour,
Are sunbeams streaming from the promised land.

As from the winter's cold and icy tomb,
Burst forth the flowers in all their beauty's prime,
Life's blighted hopes shall wear a radiant bloom,
Fadeless and fair, beyond the touch of time.

Keene, N. H. Y. L. E.

For the Register.

THE CHILD AT PRAYER.

Mark that child so humbly kneeling,
Gently beside its little cot,
Breathing forth with prayerful feeling,
An infant's pure and simple thought.

See it looking up to heaven
And seeking there its Father's face,
Thanking him for blessings given,
And praying further of his grace.

See that sweet and heavenly light
O'er its features softly beaming,
As visions sweet of blest delight,
Through its soul are gently streaming.

Oh, do not angels hover near,
To bear on high that gentle prayer?
Breathe not a doubt, dear child, nor fear,
For it will be accepted there.

O blissful thought; that God above
Should deem such offerings worthy there,
Should thus proclaim his boundless love,
And bid us seek his face in prayer.

Boston, Mass. F. M.

MISCELLANEOUS.

THE MERCHANT'S DREAM.

BY T. S. ARTHUR.

Algeron was a merchant. All through a long summer day he had been engaged among boxes, bales, and packages; or poring over accounts current; or musing over new adventures. When night came, he retired to his quiet chamber, and refreshed his wearied mind with music and books. Poetry and the harmony of sweet sounds, elevated his sentiments, and caused him to think, as he had often before thought, of the emptiness and vanity of mere earthly pursuits.

"In what," he said, "am I wasting my time? Is there any thing in the dull round of mercantile life, to satisfy an immortal spirit? What true congeniality is there between the highly gifted soul, and bales of cotton or pieces of silk? Between the human mind and the dull insensible objects of trade? Nothing! Nothing! How sadly do we waste our lives in the mere pursuit of gold! And after the glittering earth is gained, are we any happier? I think not. The lover of truth—the wise, contemplative hermit in his cell, is more a man than Algeron!"

Thus mused the merchant, and thus he gave utterance to his thoughts—sighing as he closed each sentence. The book that he loved was put aside—the instrument from which his skilful hand drew eloquent music, lay hushed upon a table. He was unhappy. He had remained thus for some time, when the door of his room opened, and a beautiful being entered and stood before him. Her countenance was calm and elevated; yet full of sweet benevolence. For a moment she looked at the unhappy merchant, then extending her hand, she said—

"Algeron, I have heard your complaints. Come with me, and look around with a broader intelligence."

As she spoke, she laid her finger upon the eyes of the young man. Arising, he found himself in the open air, walking by the side of his strange conduct, or along a path that that led to a small cottage. Into this they entered. It was a very humble abode—but peace and contentment were dwellers in the breasts of its simple minded occupants—an aged female, and a little girl. Both were engaged with reels of a curious and somewhat complicated construction; and both sung cheerily at their work. A basin of cocoons on the floor, by each of the reels, told Algeron the true nature of their employment. A small basket of fine and smoothly reeled spools were upon a table. While the merchant still looked on, a man entered and after bargaining for the reeled silk, paid down the price, and carried it away. A few minutes after, the owner of the cottage came. He asked for his rent, and it was given to him. Then he retired. Shortly after a dealer in provisions stopped at the humble dwelling, and liberally supplied the wants of its occupants. He received his pay, and drove off, singing gaily, while the old woman and the child looked contented and happy.

"Come," said his conductor, and Algeron left the cottage. The scene had changed. He was no longer in the open country, but surrounded by small houses. It was a village. Along the streets of this, they walked for some time, until they came to a store, which they entered. Standing beside the counter, was the same man who had bought the cottager's silk. He had many parcels, which he had collected from many cottages; and now he was passing them over to the store keeper, who was as ready to buy as he was to sell.

"Another link in the great chain," remarked the mysterious companion, significantly. "See how they depend the one upon the other. Can the hermit in his cell, idly musing about truths that will not abide—(for truth is active; is, in fact the power by which good is done to our fellows, and will not remain with any one who does not use it—) thus serve his fellows! Is his life more excellent—more honorable, more in accordance with the high endowments of the soul than the life of him who engages in those employments by which all are benefitted?"

Algeron felt that new light was breaking in upon him. But, as yet, he saw dimly.

"Look up," continued his companion, "and see yet another link."

The merchant raised his eyes. The scene had again changed. The village had become a large town, with ranges of tall buildings, in which busy hands threw the shuttle, weaving into beautiful fabrics of various patterns, the humble fibres gathered from hundreds of cottages, farm-houses, and cocooneries, in all the region roundabout. Through these he wandered with his guide. Here was one tending a loom, there another folding, arranging, or packing into cases the products thereof; and at the head of all was the manufacturer himself.

"Is his a useless life?" asked the guide. "Is he wasting the high endowments of an immortal mind in thus devoting himself to the office of gathering in the raw material and reproducing it again, as an article of comfort and luxury? But see!—Another has presented himself. It is the merchant. He has come to receive from this man the product of his looms, and send them over the world, that all may receive, and enjoy them. Are his energies wasted? No, Algeron! If the merchant were not to engage in trade, the manufacturer could not get his goods to market, and would no longer afford the means of subsistence that he now does to hundreds and thousands who produce the raw material. Without him, millions who receive the blessings furnished by nature and art in places remote from their city or country, would be deprived of many comforts, of many delights. The agriculturalist, the manufacturer, the merchant, the artisan—all who are engaged in the various callings that minister to the wants, the comforts, and the luxuries of life, are honorably employed. Society, in all its parts, is held together by mutual interests.—A chain of dependencies binds the whole world together. Sever a single link, and you affect the whole. Look below you. As a merchant, your position is intermediate between the producer and the consumer. See how many hundreds are blessed with the reception of nature's rich benefits, through your means. Could this take place, if you sought only after abstract truth, in idle, dreamy musings? Cease, then, to chafe yourself by fallacious reasonings.—Rather learn to feel delight in the consciousness that you are the means of diffusing around you many blessings. Think not of the gold you are to gain, as the end of your activity; for so far as you do this, you will lose the true benefits that may be derived from pursuing, with diligence, your calling in life—that for which by education you are best qualified—and into which your inclination leads you."

"I see it all now, clear as a sunbeam," Algeron said, with a sudden enthusiasm, as light broke strongly into his mind. The sound of his own voice, startled him with its strangeness.—For a moment he seemed the centre of a whirling sphere. Then all grew calm, and he found himself sitting alone in his chamber.

"Can all this have been but a dream?" he murmured, thoughtfully. "No—no—it is more than a dream. I have been taught, not by a mere phantom of the imagination, but by Truth herself—beautiful Truth. Her lovely countenance I shall never forget, and her words shall rest in my heart like apples of gold on pictures of silver. Henceforth I look upon life with a purified vision. Nothing is mean, nothing is unworthy of pursuit that ministers to the good of society. On this rock I rest my feet. Here I stand upon solid ground."

From that time, Algeron pursued his business as a merchant, with renewed activity. The thought that he was ministering, in his sphere, to the good of all around him, was a happy thought. It cheered him on in every adventure, and brought to his mind, in the hour of retirement, a sweet peace, such as he had never before known. Fully did he prove, that the consciousness of doing good to others brings with it the purest delight.

THE HAPPY HOME.

BY REV. JOHN S. C. ABBOTT.

If happiness have not her seat
And centre in the breast,
We may be wise, or rich or great,
But never can be blest. [Burns.

He who has a truly happy home, has almost every desirable earthly blessing. There are comparatively few happy homes on earth; and we desire by the following remarks to show our readers how this blessing may be most effectually secured.

Let us, in imagination, enter this splendid mansion on Beacon street, in Boston. It arrests the admiring eye by its massive grandeur. Passing through the spacious hall you enter, early in the evening, the parlor, adorned with every convenience and luxury which wealth can furnish. The most costly paintings, in rich gilt frames, ornament the walls. A brilliant chandelier is suspended from the lofty ceiling, illuminating with its clear flame, the whole room, with a radiance hardly surpassed by the noon-day sun. Imperial carpets are spread over the floor so thick and soft, that a velvet cushion would be hardly more yielding to the pressure of the foot. Crimson damask curtains, mingled in delightful contrast with the finest embroidered muslin, hang in graceful drapery over the windows, glazed with painted glass almost as transparent as the atmosphere itself. Sofas, and lounges, and divans, of the most luxuriant pattern, and of satin covering, invite to soft indulgence. Mirrors extending from the floor to the ceiling, reflect the light of this gorgeous apartment, and invest the whole scene with mysterious and bewildering magnitude. Italy and China have furnished vases to adorn the rich mantle. Statuary from the chisels of Greenough and Chantrey embellish appropriate niches.—Plate of massive silver glitters on the sideboard. Costly engravings, and books in the richest edition of the London press are lying on the centre table; and arm chairs of luxurious capacity and soft as down, entice to voluptuous enjoyment.

There are ladies moving about the apartment, ladies who were cradled in sumptuousness, and have ever been lapped in indulgence; and they are adorned with the richest fabrics of French and Italian looms. Each pleasant day the carriage is at the door, and they take their morning ride through the rural districts of Brookline and Dorchester, with obsequious servants obedient to every desire.—There are children in this family, and in the bright and sunny mornings of summer, a careful servant draws them in their little carriage, rocking upon steel springs, along the gravelled walks of Boston Common, under shade of the overreaching elms. The owner of this magnificent establishment, and the father of this family, has property invested in all valuable stocks, and his ships are exploring every sea. The net annual profits of his business are perhaps fifty or sixty thousand dollars. "Surely," says the reader, "this must be a happy family.—Here are all the ingredients of earthly joys."—Such a family *may* be happy, but these *externals* do not make it so. We had almost said, they have no tendency to constitute happiness.

Let us suppose that the passions of the members of this family are uncultivated and unsubdued.—The father comes to his home in the evening, irritated by the petty annoyances of business. Always accustomed to domineer, he is the tyrant of his family, and when thwarted in any of his plans, the ebullitions of his rage cast their gloom around his fireside. In this fretful humor, he stalks through his parlors like the chafed hyena, and neither wife nor child can win from him a kind word. His children, accustomed to these outbreaks of petulence and rage on the part of their father, have lost all respect for him. They regard him with no reverence. They greet him with no kind attentions. Their only object is to teaze from him as much money as they can, to squander in extravagances. Brought up under such influences, they are heartless, empty-minded girls—mere fancy articles; and are strangers to any joy but that of outshining their rivals in the pomp and pride of life. They hardly know the meaning of the word happiness.

"Father," says one to another, "has come home to-night as cross as he can be. I do wish he would go to England again and stay there. There is no living in the same house with him."

The mother is perhaps a vain and weak-minded woman. Her husband has so often detected her in petty deceit, to accomplish her wishes, that he treats her with the most contemptuous neglect. She is accustomed to be trampled upon at home, and though she dresses her face in fashionable smiles when her friends call, she passes many hours in moping melancholy.

Now and then the thoughts of death will force themselves—unwelcome intruders—to the minds, of the members of this family.

They ride to Mount Auburn, and there is the embellished tomb, where moulder the remains of one, who, a few days before, met in the gay assembly, where "music's voluptuous swell," dispels for a time, all thoughts of death and judgment. An acquaintance dies, and cold courtesy compels them to attend the funeral. And there in the darkened chamber, and by the shrouded body of the dead, they cannot repel the terrible reflection that they must die. The gloomy thought sends faintness to the heart and paleness to the cheek.

They are living in the world without God. They are rejecting the Savior. And death, the terrible foe to the unprepared soul, is coming with giant strides upon them. Thus are they truly joyless.—All this external show of wealth and splendor, is but as the garnishing of the sepulchre. It but veils the desolation of an empty heart. We often read of misery in rags. There is also misery clothed in purple and fine linen.

From this scene of outward luxury and splendor, but of real wretchedness, let us, in thought, visit this log house, in one of the valleys encircled by the White mountains. The Saco river, there a little streamlet, ripples over its pebbly bed a few rods in front of the dwelling. The humble edifice is built of unhewn logs and contains but one room. Two rough pine boards nailed together, constitute the only door; and a wooden latch, raised by a leathern string passing through a gimblet hole, is the only fastening. A hole cut through two of the logs, filled with a rough sliding sash, containing a few panes of glass, is the only window. The fireplace is rudely fashioned of stone, in one corner of the room, and a large, flat stone makes a smooth and pleasant hearth. Two pieces of granite are used for andirons; and the bright flashes of an immense wood-fire, blazing on the hearth in a cool October evening, illuminate the whole apartment. The floor is composed of unplaned boards. A low bedstead, with a very frugal bed and bedding, is in one corner of the room; a white meal chest in another. A trap door opens in the middle of the floor to let you down into a hole, ten feet square, called a cellar. A pine table is before the fire with a few white crockery plates and cups and saucers upon it, with a cup of maple sugar and a tin teapot. Various articles of furniture are hung up by nails driven into logs which compose the walls, the interstices of the logs being filled with moss and clay. Among the articles of furniture you see a spinning wheel and two or three straight-backed chairs, with the bottoms braided with the thin fibre of the ash tree. There is smoking before the fire, in a small tin pan, a cake of Indian meal, which is to compose the supper of this lowly family. Two little children, a girl of seven and a boy of five, are sitting in one corner of the spacious fire-place, building little bonfires with splinters of pitch-pine. The mother of these children is busily engaged in making ready the evening repast. The father, having just returned from the labors of the day, is sitting before the hearth, cheerfully talking with his wife, and by the glow of their rock maple fire repairing the bail of the water pail, which has accidentally got broken.

"Father," says little George, looking up with his rosy cheeks, "may Susan and I go with you to-morrow and help you get in the potatoes?"

"Oh yes, father!" exclaims Susan, "do let us go. George and I together can pick them up as fast as you can dig them. We can help you very much. Do let us go."

"Ah, you little chicks," said the mother with a smile, "you are planning for some rides in your father's wheelbarrow, I rather think."

"Yes," the father replies, "when they work for me I have a load both ways, and I hardly know which is the heaviest. I wheel the potatoes to the house, and then I find these two stout children in my wheelbarrow, and there is nothing to be done but for me to wheel them back to the field."

"Well, father, father, I do not think it tires you very much, to wheel us; for if it did, you would not run so fast with us as you did yesterday. It made us laugh so that George almost fell out of the wheelbarrow."

"I am inclined to the opinion, on the whole," replies the father, "that I shall be under the necessity of employing two hands to-morrow. But if you are going to work for me, you must be up early in the morning and help your mother get breakfast while I am taking care of the cattle."

"O, this is good," says Susan to George, "we always have *such* a good time when we go with father."

They soon sat down to the supper table. A single tallow candle in an iron candlestick, gives a feeble light; which is almost eclipsed by the bright gleams of the wood fire illuminates the room. A blessing is implored before this happy family partakes of its frugal repast. Soon after supper, the children kneeling at their mother's side, bury their faces in her lap as they repeat their evening prayer, and then retire for the night to the little cot bed which draws from beneath that in which their parents repose.

At an early hour of the evening, the husband and father takes the family bible from the shelf. With the strong faith of the experienced and confiding Christian, he reads a portion of the sacred volume, and commends in fervent prayer his wife, his children and himself to the care of his heavenly Father.

"O God," he says, "thou art causing our cup to overflow with blessings. Thou art feeding and clothing us, and supplying our every earthly want. And we pray that we may be prepared, in our earthly home, for the joys of the celestial mansions. We thank thee for their intelligent minds, for their affectionate hearts, and for their well-formed bodies Wilt thou enable us to set before them such an example of consistent piety, that they may be won by the Spirit to the Savior, and that we may all meet, hereafter, a happy family in heaven."

With such acknowledgments and applications he gives utterance to the deep emotions of his own heart.

And soon all of this little household are peacefully reposing, enchanted with mercies. Their humble and solitary log house, in the midst of the mountains, is the purest contentment and joy. There are the external manifestations of poverty, but the heart is rich with heaven's choicest treasures.

These two pictures, which none will affirm to be untrue to nature, show that the possession of wealth is by no means essential to happiness. All will theoretically admit this sentiment, and yet its practical denial is the great bane of earthly joy, and is ruining millions of immortal souls. Money, money, is the god of this world. And, in eager adoration of that deity, the true sources of enjoyment, which God has pointed out, are neglected. A man may enjoy the highest degree of earthly happiness; though his coat be of homespun, though no carpet be spread on the floor, and though we have no other income but that which he can secure from the ground by the labor of his own hands. [N. Y. Evangelist.

THE DRUMMOND LIGHT.

A correspondent at Washington furnishes us with the following synopsis of the report of the Committee of Congress in favor of lighting the Hall of the House of Representatives with the Drummond light:

"The committee, after some preliminary remarks, report "that this light is popularly known as the Drummond Light, and is produced by the uniting of two jets of Oxygen and Hydrogen gas, upon a piece of unslacked calcined lime, in a state of combustion. It has been ascertained by accurate measurement, that the light possesses an illuminating power, taking the magnitude of flame as a base of calculation, equal to *six hundred* oil lights, from the best Argand burners. The cost of this light has been from repeated experiments ascertained to be but one fourth the cost of oil lights. Its power of continuation is equal to any light known. Mr. Grant, the projector, has invented a plan with a series of lime points, arranged upon a dish revolving by clock work, whereby the light can be sustained without diminution for twelve hours, if necessary. The plan was submitted to the committee in the rotunda of the capitol on the evening of the 20th of March, when Mr. Grant illuminated the whole area for an hour and a quarter without interruption, with a small experimental apparatus. This illumination has been pronounced by competent persons, as far exceeding any system heretofore presented in the Capitol. This light has also been shown in the Hall of Representatives, and completely eclipsed the lamps and candles, then thrown into contrast, both in the brilliancy and purity of light emitted. The penetrating power of this light is also one of its chief attractions, as every part of the Hall and Rotunda was equally illuminated from the floor to the ceiling, while lamp and candle light form small nucleus of light leaving the exterior partly in the shade. Like the sun, this light pains the eye, if gazed upon with a direct vision. This seeming difficulty is however readily obviated by interposing a ground glass shade, and elevating the light above the direct line of the eye.

Among the important considerations your committee have in view in introducing this light, is the preservation of the purity of the atmosphere in the House, which is now contaminated and heated with the smoke and flame of lamps and candles to a degree very injurious to the health and comfort of members during night sessions. In ordinary combustion the oxygen is derived from the surrounding air. When the air becomes impure, an excess of carbon in the form of smoke is thrown off. One lamp or candle in that case will decompose and render unfit for respiration as much air as four individuals. The Drummond Light is free from all these objections, as it not only provides its own oxygen, but it may be entirely separated from the Hall by allowing the light to penetrate the room only through the medium of a ground glass shade. The cost of illuminating the Hall per night, is by this process reduced to one-eighth of the present outlay, thereby saving twenty-two dollars per night to the Government, which alone would pay for the apparatus in a few years, besides obviating much troublesome labor which now devolves upon the Messenger; the apparatus being as easily managed as other gas light fixtures. Your committee are also satisfied that no explosion or danger from fire or any other disagreeable results, can occur from the use of this light."

BIRDS AND FAST DAY.

Ma. Editor:—After several days of unusually cold weather, for the season, the morning of this day, appointed for the annual Fast, came out warm and sunny. The sun was, as I trust, about to bid us a last farewell. The birds, rejoicing at the sight of the earth, which had been covered from their sight, were filling the air with melody, and, gathering around the dwellings of man, seemed to invite him to join in the song of praise to the Creator of both. I regretted, however, that the morning was beautiful, and had hoped that the indications of rain last evening would have been abundantly verified, and that we should have had a day of cloud and storm. I know, from the experience of bygone years, that it was not a day of peace; that the appointment of Fast Day was a public notice to prepare fowling-pieces, purchase powder and shot, and engage every thing in the shape of a horse that could be tortured into locomotion; that, instead of a day of solemn observance, the quiet of the country was disturbed by the noise of guns, and the song of birds changed into screams of fear or agony; that apprentices and idle boys swarmed over the fields or along the roads, where the rattling of every crazy vehicle which could be patched up, disturbed the thoughts and devotions of such as really wished to make it a day of humiliation and prayer.

I looked, therefore, on this lovely morning with sorrow; and when the song of birds arose with the sun, and the robin came back to his old familiar places, seeming to claim fellowship with us, and to congratulate us that the spring had come at last, I thought of the sad custom of the day, and of the trouble which awaited him,—of the torments of those, who, with mangled leg or wing, would escape from the game-bag, and drag themselves away to die a lingering death. I looked into the statute book, to see what protection legislation had given to these friends of man, and I found that—"any person who shall, between the first day of March and the fourth of July, take, kill, or destroy a robin, or shall sell, buy, or have in his possession, so killed or taken, shall forfeit for every such robin, the sum of one dollar, to be recovered by complaint before any justice of the peace;"—also, that "any person who shall kill, within the time above mentioned, this, or any other birds, upon lands not owned or occupied by himself, and without license from the owner or occupant, shall forfeit the sum of ten dollars, in addition to the actual damages sustained."

I asked myself, why is it, then, that at the very time I am reading this act, the sound of guns is heard far and near, on this still morning? Does the farmer know of this law, or is he undmindful of his companions of the field, and will not trouble himself to save the lives of those who assist him in his labors, and the cheering influence of whose morning and evening hymns help to make him a better man.

I resolved that I would at least do my duty, and if remonstrance were in vain, the validity of the statute should be tested. I watched for bird-killers with more solicitude than I have ever done for showers in haying time. But as I have, in times past, expressed myself somewhat unreservedly on this subject, my grounds were not trespassed on, and I had no opportunity to indulge my litigious propensities. If my brother farmers would come to the same decision, and determine that they will not suffer vagrant boys to perpetrate murder before their doors, and the poor birds to be killed in the very orchards and gardens which they protect, we should be able to stop their wickedness.

It has been shown in the many agricultural publications of the day, that perhaps all the birds who live about us, even those whom we suppose do our crops at times some harm, are highly useful to the husbandman. The insects they destroy cause infinitely more injury than the most mischievous birds. Of the latter, the number is very small; and the gunner has not even the poor apology of making war only on them. The robin, the domestic, friendly, home-loving robin, is the poor victim to be practised upon by every borrower of a gun, who hardly knows the stock from the muzzle. His kindly habits, which bring him close to human dwellings, his confidence in man, so often betrayed and yet so inexhaustible, allow the novice to sneak up to him, and then his broad red breast offers a mark which even a Fast-day sportsman can hit. I know not why there is not more feeling exhibited against this crying sin. I have never spoken about it to a man who lives in the country, without having an expression of his indignation. How is it, then, that they who feel it, do not resolve to put it down?

Of those who, this annual Fast, wage unrelenting war upon the poor birds, some come from the city, but more live in the country, and do not go far from their own abodes to gratify their organ of destructiveness. There is some shadow of excuse for a boy, who, living himself among brick cages, has confined his knowledge of ornithology to the specimens he has seen in wire prisons; and whose love of song not extending beyond the regular portions doled out by some pampered canary, has little feeling for the notes of nature. But, for the country boy, who, it may be presumed, knows something of woodland music, there is nothing save censure, when he can forget its kindly influence, and be the destroyer of the merry creatures who tell him that the childhood of the year has come.

I love all the birds who come to us, but to me the robin is as sacred as was the Ibis to the Egyptians. I was once on the most remote southern portion of this continent, some thousands of miles off, among rude men, and in a wild and savage country. In a moment of depression I wandered into the fields, yearning for something like sympathy in that strange land, when a familiar and friendly sound struck my ear, which in an instant brought me to my distant home. I looked up, and there was our own New England robin, the bird of our orchards, who builds his nest on the boughs which hang over our dwellings. How I loved that bird as I looked at him. Poor fellow; I felt that he ought not to have been there—that we were both of us out of place. And yet, like others before him, he had perhaps fled from oppression to a barren country, where they did not shoot birds on Fast days. He may have heard of the Governor's proclamation, and knew it to be a signal for persecution.

West Roxbury.

[Boston Courier.

A Beautiful Sentiment. The following extract is from the speech of Hon. John W. Dana, president of the Senate of Maine, at the close of the legislative session:

"Senators, we are about to separate—probably never *all* to meet again on earth. May our lives be such that we may be allowed to reassemble in that realm where human imperfections will have ceased to require legislation, under that Great Lawgiver, whose code is but one law, and that, of perfect love.

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feb 18

THE CYPRESS WREATH. Gould, Kendall & Lincoln have just published a neat 32 mo of 128 pages with the following title.

"The Cypress Wreath, a Book of Consolation for those who moura; Edited by Rev Rufus Griswold.'

'A twined wreath of grief and praise,
Praise soiled with tears, and tears again,
Shining with joy.' f24

SCHOOL IN WORCESTER. MISS LUCRETIA BANCROFT will open a Boarding School for Young Ladies, on the second MONDAY in April next, in Worcester. Instruction will be given in the Latin, French, Spanish, and Italian Languages, and in all the usual branches of a good English Education.

The terms for Board, Washing and Tuition, in the above named branches, are $200 per annum. Music will form an additional charge.

The number of pupils will be limited, so that each one may be under the immediate care of Miss Bancroft, as she wishes to combine the advantages of maternal and school discipline in her establishment. Her best efforts will be devoted to the improvement of her pupils, and she trusts that her experience as a Teacher, will recommend her to the favorable consideration of the public.

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